Government of Mysore

ANNUAL REPORT

OF THE

MYSORE ARCHÆOLOGICAL DEPARTMENT

FOR THE YEAR 1946

MYSORE
PRINTED BY THE SENIOR ASST. DIRECTOR, GOVERNMENT BRANCH PRESS
1951

CONTENTS

PART I—Administrative

	PAGE
Staff, Tours Exploration, Excavation	1
Conservation, Epigraphy, Historical records and Sannads, Publications, Library ...	2
Miscellaneous, Finances	3

PART II—Conservation

CHITALDRUG DISTRICT

Harihar—

Hariharēśvara temple 4

Chitaldrug—

Uchchangamma temple, Kālamma temple, Fort walls on the Hills ... 4

Ēkanāthēśvara temple, Hidimbēśvara temple 5

KADUR DISTRICT

Dēvanūr—

Lakshmīkānta temple 5

HASSAN DISTRICT

Manjarābād—

Tippu's Fort 6

Bēlūr 6

MANDYA DISTRICT

Chikkabbāgilu—

Janārdana temple (Nārāyana temple) 7

MYSORE DISTRICT

Talkād—

Kīrtinārāyaṇa temple 7

Pātālēsvara and Maralēśvara temples ... 8

SHIMOGA DISTRICT

Kūdli—

Rāmēśvara temple ... 8

PART III—Study of Ancient Monuments and Sites

BANGALORE DISTRICT

The Ancient Site of Tarabanahalli 10

MANDYA DISTRICT

Maddūr—

Narasimha temple 10

Varadarāja temple 11

Santekasalagere 11

PAGE

Malavalli Taluk

Chikkabbāgilu—
Janārdana temple 11

MYSORE DISTRICT

Periyāpatna—
Fort, Śrīnivāsa temple 12

Chamarajanagar Taluk

Kūdalūr 13

T.-Narasipur Taluk

Talkād—
Old Fort 13
Arkēśvara temple 14

CHITALDRUG DISTRICT

Chitaldrug—
Siva temple 15
Bannada chāvadi 15

SHIMOGA DISTRICT

Chōranayedehalli—
Īśvara temple ... 16

HASSAN DISTRICT

Bēlūr—
The Chennakēśava temple—
Eaves with Kīrtimukhas, Pierced stone windows 17
Vishnuvardhana in Durbar—Screen ... 18
The Bali and Vāmana screen . 19
Kāliṅgamardana screen, Ashtadikpālaka screen, the Prahlāda episode screen ... 20
The Lakshmīnārāyana screen, Bhāgavata screen, Screen XV .. . 21
Smaller Bracket images 21
Top Eaves, some pillars in the navaranga, the Rati and Manmatha ceiling ... 22
The Kappechennigarāya temple 22

PART IV—Manuscript

History of Midigēsi chiefs—
Description of the Document, A resume of the facts given in the Document ... 24
Information collected from the Epigraphia Carnatica and other books regarding the event mentioned in the Rāyarēkha . 30

PART V—Inscriptions

CHITALDRUG DISTRICT

Lithic record at Gōvanūr 32
Lithic record at Būdihāl .. .. 32—34

HASSAN DISTRICT

Lithic record near the bridge over the Yagachi river ... ... 34—35

KADUR DISTRICT

PAGE

Lithic records at Kalasa 35–36
Lithic records at Māvinakere 36–38

MYSORE DISTRICT

Lithic record at Muttalavādi Kebbehundi 38–40
Lithic record at Mādhavamantri Dam 40
Records on the vajrāngi at Nanjangūd 40
Lithic records at Nanjangūd 41–42
Lithic record at Toremāvu 42–43
Lithic record at Badanālu 43–44
Lithic record at Dēbūr 44–45
Lithic record at Yīredēvanapura 45–47
Lithic record at Mūdahalli 47–48
Lithic record at Basavanapura 48
Lithic record at Hejjigehalli 48
Lithic record at Dodda Kavilande 49–51
Lithic records at Nērale 51–54
Lithic records at Chikka Kaulande 54–55
Lithic record at Suttūr 55–59
Lithic record at Nagarle 59–60
Lithic record at Hedatale 60–62
Lithic record at Kalale 62–63
Records on silver and other metal objects 63–64
List of inscriptions according to Dynasties and Dates 65–69
Appendix A 70–71
Appendix B 71
Appendix C 72–76
Appendix D 76
Index 77

ILLUSTRATIONS

Plate				
I	(1) Eaves with Kīrtimukhas, Chennakēśava Temple, Bēlūr			
	(2) Do	do	do	
II	(1) The screens bearing ornamental designs, Chennakēśava Temple, Bēlūr.			
	(2) Do	do	do	
III	(1) Do	do	do	
	(2) Do	do	do	
IV	A pierced stone screen depicting Vishnuvardhana in Durbar, Chennakēśava Temple, Bēlūr.			
V	A pierced stone screen depicting Bali and	Vāmana,	Do	do
VI	Do	Kālingamardana,	Do	do
VII	Do	Ashtadikpālakas,	Do	do
VIII	Do	Prahlāda episode,	Do	do
IX	Do	Lakshmīnārāyana,	Do	do
X	Do	Bhāgavata,	Do	do
XI	(1) Bracket images with eaves—elevation,		Do	do
	(2) Do	—section,	Do	do
XII	Pillars in the navaranga,		Do	do
XIII.	Do		Do	do
XIV	Do		Do	do
XV	(1) Rati and Manmatha—plan looking up,		Do	do
	(2) Do	—section,	Do	do
XVI	Doorway to the south cell, Kappechennigarāya Temple, Bēlūr.			
XVII.	Sukhanāsi doorway,	Do	do	
XVIII	(1) Ceiling in front of the kitchen block—plan looking up, Chennakēśava Temple, Bēlūr.			
	(2) Do	—section,	Do	do
XIX	Doorway leading to the Vāsudēva Pond, Chennakēśava Temple, Bēlūr			

ARCHAEOLOGICAL SURVEY OF MYSORE

ANNUAL REPORT FOR THE YEAR 1945-46

PART I—ADMINISTRATIVE

Staff

Dr M H Krishna, the Director, went on six months' furlough with effect from 5th March 1946. During the period of his absence on leave Mr L Narasimhachar, M.A., Assistant to the Director, was appointed to act as Director of Archæology (*vide* G O No 4720/C.B 352-45-1, dated 29th June 1946).

Mr S Srinivasachar, M.A., was appointed Junior Technical Assistant to the Director of Archæology with effect from 17th June 1946 as per G O No. E. 7016-9—Archæology 1-45-10, dated 14th May 1946

The place of Architectural Assistant continued to be vacant throughout the year. Proposals to revive the post with the designation Archæological Assistant were submitted to Government

Tours · Exploration

Inspection and survey tours were undertaken by the Director of Archæology in parts of Coorg and the Districts of Mysore, Hāssan, Chitaldrug and Bangalore, during the first half of the year. The Acting Director toured in parts of Mysore, Hāssan, Mandya, Kadūr, Shimoga and Bangalore Districts during the latter half of the year. In all about fifty monuments were inspected Certain interesting monuments and sculptures were noticed in parts of Coorg and near Chōrana-Yedehalli near Shimoga

Excavation.

The work in connection with the preparation of a monograph on the Chandravalli excavations is progressing Dr R E Mortimer Wheeler, Director-General of Archæology in India, paid a visit to the ancient sites at Chandravalli and Brahmagiri in the company of the Director of Archæology, Mysore, and proposed to Government that some further excavations at these sites might be conducted by the Department of Archæology in Mysore in collaboration with the Archæological Survey of India The proposal was approved by Government and further excavations were proposed to be conducted in 1946-47 Government also sanctioned a sum of Rs 10,000 spread over two years for conducting excavations at Halebīd in the Hāssan District The excavation will be conducted jointly by the Department of Archæology and the Mysore Government Museum, Bangalore.

Conservation

Important conservation work in connection with the strengthening of the mahādvāra of the Chennakēśava temple at Bēlūr is being done.

The recommendations of Dr Sana Ullah, retired Archæological Chemist, to the Government of India, in regard to the preservation of the monuments at Śravana-belgoḷa and elsewhere and of the mural paintings at the Darya Daulat, Seringapatam, are engaging the attention of the authorities. Certain experiments have been conducted at Śravaṇabelgola with the solutions supplied by him and by the Indian Institute of Science, Bangalore The results are being watched The Director-General of Archæology in India is also being consulted in connection with the preservation of the paintings at the Darya Daulat, Seringapatam

In connection with the preservation of Shāji's tomb at Hodigere near Chennagiri in the Shimoga District, Government constituted a Conservation Committee in their Order No E 5593-8/Archæology 9-45-22, dated 12th March 1946, with the Director of Archæology as the Convener. The recommendations of the Committee are in the course of submission to Government.

Several estimates for repairs to the ancient monuments in the State were received and returned either with countersignature or for revision Two estimates were received for repairs to the Amritēśvara temple at Amritāpura near Tarikere. Since both of them fell short of the actual conservation needs of the temple, they were returned for revision.

Epigraphy.

About 65 new inscriptions and records were collected Most of them belong to the Hoysala, Vijayanagar and post-Vijayanagar times

Historical Records and Sannads

Several historical records and sannads have been collected for study and return Among them there are some which are in Marāthi characters The others are in Kannada Most of them belong to the period of Krishnarāja Wadiyar III.

Publications.

The printing of the annual report of the department for 1945 was completed. Advance copies of the report are in the course of submission to Government.

As directed by Government, a revised edition of the Guide to Seringapatam was prepared and sent to the press

Bound copies of the annual report of the department for 1944 were received from the press and are being distributed.

Library.

About forty books were added to the Library of the Office.

Occasional queries from institutions, etc, were answered from time to time. Periodical notes of inspection and reports were submitted.

Miscellaneous. The department participated in the Mysore Dasara Exhibition, the Exhibition under the Indian Science Congress at Bangalore, the Kannada Sāhitya Parishad Exhibition at Madras, and the Indian History Congress Exhibition at Annāmalainagar. Select photographs of monuments and antiquities were also sent for being displayed at the Vikrama Exhibition at Bombay

Finances The receipts and expenditure of the department under the budget heads amounted respectively to Rs. 926-3-0 and Rs 23,914-14-6 during the year

The success of the work of the department, in spite of the obvious want of adequate staff, was due to the sincere co-operation of the members of the staff and their readiness to work even out of office hours

PART II—CONSERVATION

CHITALDRUG DISTRICT

Harihar

HARIHARĒŚVARA TEMPLE

(1) It is imperative that all the private dwellings in the enclosure of the temple should be acquired and demolished, and a rampart wall put up all round. Improvements to the frontage may, at the same time, be effected

(2) The accretional structures abutting the garbhagriha from the left, the Kāla-Bhairava shrine and the modern structures behind the smaller Harihareśvara temple may all be knocked down, and separate shrines for the gods built on one or two sides of the enclosure

(3) The electric installation inside the temple has unfortunately marred the beauty of the ceilings and beams Cross-bars and drops may be done away with and subdued lights may be used in these places The slabs may be freed from their chunam coating and all further white-washing should be strictly prohibited

Chitaldrug

UCHCHANGAMMA TEMPLE

The main temple is generally intact. Only the roof is leaky in a few places which may be looked into and made water-tight. The aśvattha plants growing in two or three places may be cut down and their roots eradicated The prākāra mantapas are all dilapidated Several of their pillars have sunk and the beams have become either out of plumb or cracked. The pillars and beams require to be properly replaced and the roof and the flooring of the prākāra generally repaired and paved with cement mortar. The outer walls of the prākāra have bulged in two or three places owing to the weight above These portions have to be rebuilt from the bottom and properly secured by bond stones connecting them with the intact walls.

KĀLAMMA TEMPLE

The Kālamma temple is generally intact Only its surroundings need to be made neat and tidy

FORT WALLS ON THE HILLS

The plants and roots of trees should all be totally destroyed by application of Atlas Tree Killer

ĒKANĀTHĒŚVARA TEMPLE

This is a cave temple under the shelter of a rock and is quite intact. The stucco sculptures of the parapet need to be mended

HIDIMBĒSVARA TEMPLE

The Mahādvāra.—The Mahādvāra has a tower of three storeys and presents a good appearance. It is of a peculiar type and has few parallels in the State Unfortunately the slabs of the outer walls, pillars, etc, have been much weather-beaten and have succumbed to the action of salts Wet paper pulp application is suggested to remove the salts from the stones to prevent further wearing out. Vinyl ascetate solution may be applied as a preservative The joints require cement-mortar plastering suitably coloured. The brick parapet above the Hidimbēśvara temple is much ruined and absolutely void of sculptures It only adds to the weight above and may perhaps be pulled down. The chunam coating from the pillars and walls has to be scraped off slowly and carefully

KADUR DISTRICT

Devanur

On receipt of a representation made by some local people to the Minister in charge of Public Works regarding repairs to the Lakshmīkānta temple, the Government directed this department to inspect the building and submit proposals for its conservation. Accordingly the Acting Director inspected the monument and submitted proposals which are now before Government

Dēvanūr was the native place of Lakshmīśa, one of the most brilliant Kannada poets who flourished in the 17th century The association of the temple and its deity with this poet-genius adds additional importance to the monument. Unfortunately, at the time of inspection, the main door of the navaranga was kept locked and sealed owing to a dispute between the archak and the convener Hence the interior of the temple could not be inspected As regards the rest of the temple, however, the following are the recommendations for conservation —

(1) The kaisāle requires immediate attention inasmuch as the pillars and beams have become dangerously out of plumb. These may be set to plumb and the outer wall may be built entirely of size stones and the roof made completely water-tight Similar treatment is necessary in respect of the Yāgaśāla and kitchen

(2) The flooring all round and inside the Yāgasāla and kitchen requires to be made even and paved with stone-slabs or cement

(3) The surroundings of the temple need to be levelled up and made tidy

(4) The roof of the main structure is leaky in several places It may be examined and repaired with brick-bats and gravel laid in mortar and paved with asphalt.

6

HASSAN DISTRICT

Manjarabad

TIPPU'S FORT

The fort is in good condition The two central structures are only magazines. The underground cellar is directly on the west side.

The inner verandah was existing all round But now only the north side remains. The south side has come down.

Belur

On receipt of information that considerable conservation work was being done by the Public Works Department in connection with the strengthening of the interior portion of the stone walls of the Mahādvāra of the Bēlūr temple and inasmuch as the Department of Archæology had not received any intimation in this regard nor had any estimate been received as required under the Standing Orders of Government, the Executive Engineer was contacted and a visit was made to the temple The work was closely examined in the company of the Overseer in charge The architects who built the Mahādvāra have built stone walls covering a rectangular portion on either side of the Mahādvāra, dressing up the exterior face only and securing the joints At the other end in the interior, the stone blocks were left uneven so that the blocks did not properly rest one on another From wall to wall on the inside were inserted bond beams of stone to hold the walls in position. Some of these beams happen to be old abandoned pillars of octagonal mouldings. The vacant space in between the walls was filled up by fine sand right up to the top of the stone structure on either side and over this the brick structure of the gōpura was raised, stage by stage, and storey by storey, the weight of the superstructure being originally evenly distributed

In course of time, however, the filled-in sand settled and sank, thus creating a vacuum to a depth of about one foot downwards from the brick construction. The weight of the superstructure had thus to rest on the stone walls only, while in the middle of the walls the bricks became loose Thus the decay started The concentration of the weight on the stone walls resulted in the flaking away of the edges of the stones at the joints in many places and caused vertical cracks in the stone construction and weakened the foundation It is reported that immediate steps were thus necessary to strengthen the stone walls and underpin the basement.

MANDYA DISTRICT

MALAVALLI TALUK

Chikkabbagilu

JANĀRDANA TEMPLE (Nārāyana Temple)

. The temple is in a neglected condition It deserves to be put into order by effecting some initial repairs to the walls, ceilings and flooring Worship according to the Pancharātra Āgama may be restored

MYSORE DISTRICT

Talkad

KĪRTINĀRĀYANA TEMPLE

This monument is still in a deplorable state of decay. If immediate steps are not taken, the monument becomes completely ruined. The following conservation measures are urgently necessary:—

1. The on-rush of the sand on the north-east, east and south be checked The sand at the temple front right up to a distance of about 200 feet square should be cleared to lay bare the old stone mahādvāra and the area in front of it right up to the back portion of the Vaidyēśvara temple The retaining brick wall on the north and south as far as Vaidyēśvara temple and the stone retaining wall above it all round the temple may also be freed from sand Above the stone retaining wall a compound wall sufficiently thick and about 8 feet high might also be constructed. It is perhaps possible to minimise the expenditure on this account by encouraging the cultivators to remove sand for their fields from the temple premises instead of from other places The Director of Agriculture may be consulted in the matter

2 The dilapidated roof can easily be repaired. The brick parapet has come down. The fallen original stones of the eaves may be replaced and the entire roof covered with a three-inch thick cement concrete overlaid by one-inch thick asphalt. Water lead-outs may be provided for the roof at suitable places.

3. The brick tower is very much dilapidated It has to be repaired under careful supervision

4. All the size stone and brick walls built between pillars in the open mukhamantapa should be entirely removed and the many elegant star-shaped pillars once again laid bare to view. A separate shrine of small dimensions may be constructed for the goddess in the open space to the north of the garbhagriha and to the east of the well

5. After laying bare the platform of the temple completely to view, it may be strengthened by cement-grouting in between the slabs and undertaking whatever

other repairs that may be necessary. The basement cornices which have become disjointed here and there may be set into position with cement pointing between the slabs done unobtrusively.

6. The flights of steps on the three sides of the mukhamantapa may be laid bare and restored

7. In the north-east and south-east corners the yāgaśāla and pākaśāla may be constructed with also a strong room against the brick retaining wall on the south.

8. All the inscriptions on the walls and pillars may be fully cleaned by scraping off carefully the chunam coating Further white-washing-in any part of the temple may be prohibited For the Ālvārs and the Āchāryas kept in the hall, separate cells in the temple compound may be built.

9. No vegetation should be allowed to grow in the premises of the temple.

10 The outer walls of the temple whose slabs have become out of plumb in several places need to be set right and properly held in position by cement grouting and suitably coloured mortar pointing between the slabs The flooring of the hall may be suitably repaired by resetting the existing slabs but without dressing them

11 It is a pity that without the knowledge of the Archæological Department the renovators in charge of the work in collaboration with the local sympathisers have broken some finely sculptured pillars and other architectural members into size stones in their anxiety to provide building material for the walls of the shrine of the goddess What has already been done should be pulled down and the size stones may be used in the construction of a separate shrine for the goddess, as mentioned above, to the north of the temple.

An ancient monument board may be fixed in the premises and a watchman appointed on some reasonable remuneration to look after the monument

PĀTĀLĒŚVARA AND MARALĒŚVARA TEMPLES

Above the retaining wall around these temples a compound wall, about 5 feet in height, may be constructed to keep back the sand

SHIMOGA DISTRICT

Kudli

An effective conservation of the temple would not be possible by merely building a "curtain wall" all round or by treating the roof as suggested by the Government Architect. The primary desideratum in the restoration of the temple is in connection with the following :—

1 It may be seen from the dislodged slabs in the north-west of the navaranga, the doorways on the north and south and the cornices in a few places that the brick

super-structure above is rather heavy Since this super-structure is not architecturally important, we can safely do away with it in order to reduce the weight and then we can replace the disjointed slabs and eaves into position securing them with bond-stones and clamps wherever necessary and by cement grouting and coloured mortar pointing on a large scale so that the walls would stand firm with the eaves superimposing them The roof may be made water-tight by laying brickbat and jelly about 2 inches in thickness overlaid by a layer of asphalt as suggested by the Archæological Chemist to the Government of India at Bēlūr and Halebīd.

2. In respect of the gōpuram, the hollows, of course, require to be filled in. But that is not enough As has been done at Ambarnāth in Bombay Presidency, cement may be grouted into the interior of the tower on a large scale as also into the space in between the outer and inner walls of the garbhagriha and sukhanāsi so that the whole thing forms a single mass. The stone outer face of the tower which shows traces of plastering here and there may be laid bare to view by careful scraping.

3 All traces of white-washing inside and outside the temple should be cleaned and no further white-washing should be permitted

4. Inside the navaranga it is seen that several of the beams have moved out of position It is desirable that after removing the brick superstructure above, the ceiling slabs and beams should all be replaced into position carefully and correctly.

PART III—STUDY OF ANCIENT MONUMENTS AND SITES

BANGALORE DISTRICT

THE ANCIENT SITE OF TARABANAHALLI

The site is situated about 12 miles north-north-west of Bangalore. One Major Edward Elmherst who was camping at Tarabanahaḷḷi in 1943 discovered in the vicinity of the forest inspection bungalow a few interesting beads and painted and decorated potsherds, some of which were presented to the Government Museum, Bangalore On close study they were found to bear striking similarity to the antiquities found at Chandravalli, near Chitaldrug A joint inspection of the site was conducted by the Director of Archæology and the Curator of the Government Museum accordingly The site was found to extend over a vast stretch of cultivated land. To the south-west of the inspection bungalow, however, there are one or two acres of land which are uncultivated. The site requires further investigation on an intensive scale. It promises to reveal forgotten glories of the Sātavāhana Empire and the commercial ties between South India and the Roman World during the first two centuries of the Christian Era

MANDYA DISTRICT

Maddur

NARASIMHA TEMPLE

To the north of Maddūr town and very close to it stand two temples one of which is that of Narasimha It has two parts of which the inner consists of a garbhagriha of pure Hoysala workmanship with no human figures but plenty of tower work. This has been touched up in later Vijayanagar times.

The sukhanāsi is raised on four fine pillars, small but beautifully shaped The central ceiling has disappeared, but the surviving workmanship in other parts of the temple indicates that it must have been a beautiful one. In the sukhanāsi are some beautiful images

The temple has two quadrangles—the inner and the outer. On a maṇtapa in the outer quadrangle is a Vijayanagar image on a pillar The Varada set is installed in the inner quadrangle

In the centre of the garbhagriha stands an image of Ugra Narasimha, seven feet high, a beautifully carved figure showing Narasimha in the act of slaying Hiranyakaśipu. The image is beautifully carved and is one of the most powerfully executed of its kind in the State.

In the sukhanāsi are two sets of metallic images of Varada with Śrī and Bhū as Prahlādavarada and Varadarāja with Śrī and Bhū. The latter belongs to the old Varada temple to the west.

In front of the navaranga is an Ardhamantapa of about the Vijayanagar times. To its north are the images of Rāmānuja and Dēśika and to its south are Manavālamahāmuni, Śrī Viśvaksēnar, Nammāḻvār, Yaśōda and Krishna and Srīnivāsa. Behind the temple are Saumyanāyaki and Narasimhanāyaki

VARADARĀJA TEMPLE

The Varadarāja temple is intact though only a small part consisting of the garbhagriha and the sukhanāsi remain The image is Janārdana, about 12 feet high with padma, chakra, śankha and gada. It wears a long loin cloth reaching almost to the ankles The temple is either an early Chōla or a pre-Chōla structure, and on the lower part of its walls, which is all that remains, the round cornice extends as at Kurudumale. The image is a beautiful one. It has no prabhāvaḻi.

At the gateway leading to the hill is a Tamil inscription.

Just behind the Varadarāja temple are the ruins of the old Varadarāja temple whose image is now preserved in the Narasimha temple

SANTEKĀSALAGERE

On the road from Karasvādi to Santekāsalagere at the south-east end of the tank stands a temple of Vijayanagar times having four images in the garbhagriha They are three different types of Mother goddess and a Ganēśa. The temple is known as Chaudēśvari temple The village has 150 houses

In Santekāsalagere there are small temples of Ardhanārīśvara, Basavēśvara, Venkaṭaramana and a large number of vīragals in the east of the village.

About half a mile to the south of the village is a large high land about 83 acres in area on which the battle was fought between Chikkadēvarāja Odeyar and the Marātha army of Śivāji. The Mysore army routed the Marāthas. To the south-west are shrines of Bhīma Siddhēśvara, a largish flat oblong stone, and Mādēśvara

To the south-west of these lies a large field ideally suited for camping. This was the battle field From here to the east a great high land runs to east-south-east towards Bangalore District

Malavalli Taluk

Chikkabbagilu

JANĀRDANA TEMPLE (Nārāyana Temple)

This is a small low-roofed structure of granite The outer walls are raised on a low basement and are relieved by short right-angled pilasters with narrow niches on the south, west and north Above the niches are low towers which in their

workmanship resemble the turrets at Belgola, Hangala, etc. The navaranga pillars have cubical bases and octagonal shafts with no capitals The ceilings are all plain. The main image of Nārāyana in the garbhagriha has a prabhāvali, and holds lotus, chakra, śankha and gada which are the attributes of Janārdana In its style of workmanship, the image appears to have a strong resemblance to the image at Tadimālingi It is thus not impossible that the temple with its image belongs to about the 11th century

From the inscription No. 94, Malavalli Taluk, it is learnt that the roof of the temple which had collapsed, was rebuilt in about 1506 A D.

MYSORE DISTRICT

Periyapatna

The fort of Periyāpatna is an old one, belonging to the Vijayanagar times It was occupied by a Pāllegār family in the seventeenth century The story goes that Chikka-Dēvarāja's Dalvoi laid siege to it In the face of the superior strength of the enemy, the owner slew all his family, and sword in hand fell on the Mysore army and died in battle.

A large east gate leads into the town (with a wall) to the Brahmin quarters which now consists of about 60 houses. In the outer north-east corner is a peepul tree with a number of images underneath it. Close to the north-west to the north is a gateway of stone leading to the tank, near which stands a Hanumān temple The corner has an old high mound The stone work of the fort has been mostly destroyed

Formerly the fort was complete in the west and there was no connection between Brāhmaragēri in the fort and Uppārgēri to its west

SRĪNIVĀSA TEMPLE

Just to the west part of the fort stands the temple of Śrīnivāsa. The image is about 5 feet high. The inner part consisting of the garbhagriha and the sukhanāsi is older, belonging to about the middle of the 16th century. But the pillared navaranga appears to have been constructed with Hoysala pillars along with the front ankana of round pillars Later still, appears to have been constructed the pātālānkana The central image has lost its left front hand and no worship is offered now.

The old back building has plenty of niches and outer pilasters with yakshas and yālis on its capitals, while the front building has no marks

In front of the whole temple stands a mahādvāra with tower

On one of the mukhamantapa pillars stands the low relief image of the old Pāllegār and another on the inner pillar of the mukhamantapa.

Moving directly east we enter the inner fort through a breach and find the palace site where a slab or two only marks the site of the king's palace.

To its north is the Vaidyēśvara temple with a large number of Śaiva sculptures on its outer walls and four fine ornate pillars of sixteen sides with a number of relievo sculptures on them The temple has a Pārvati shrine facing directly south and the goddess is standing It is said that the deity was removed here by the Pāḷḷegār and faced south so as to be visible from the palace and that this act led to his end. The sukhanāsi has a small bull, while the garbhagṛiha has a linga which is under worship to-day

Directly in front of this temple are ruins of a Ganapati and a Vīrabhadra in the open field, where appears to have stood another Śiva temple which has of late fallen into ruins.

To its east is the Āñjanēya temple near which lie a number of stone slabs formerly belonging to the palace One of them is a large slab on which the royal couple are said to have slept.

Close to the inner east gate is the cellar in which a stone chain is said to have swung in olden times.

Just to its east is the east gate with Ganapati and Āñjanēya

CHAMARAJANAGAR TALUK

Kudalur

This is a village about three miles from Chāmarājanagar towards north-east or about a mile from Ālūr Here are the ruins of a large town in the midst of the wet lands belonging to Nīlgiri Muddanna of Mysore There stands facing north a large image of Hanumān (8′×5′) which may very well be transferred to the temple at Padavārahalli at Mysore. The owner of the temple Mr Chowdayya of Paḍavārahalli is willing to get it carried. He may be permitted (The land in which the image stands belongs to the minor who is the son of Nīlgiri Papanna, represented by Mr. S. Srirangachar, B.A., B.L, Advocate.) There is a ten-line inscription on a slab in front of the Śiva temple. This is in front of the Kēśava temple

The Kēśava temple is a medium-sized building in the centre of the town It may be put to form. The image is of Vijayanagar times about 4¼ feet high. It deserves to be put into repair. A small grant may be made for this purpose.

T.-NARASIPUR TALUK

Talkad

At a distance of about 3 miles to the east of the new town of Talkād, we come across the old Arkēśvara temple. To the south and south-west of this temple there are the ruins of an old mud fort wall enclosing an area which is roughly about 500 feet square. Evidently this cannot have been the site of an extensive town It is very likely that the chief and some principal families lived here Inside this area are found many stone mortars which are just like the modern ones but with the

central depressions smaller in diameter and deeper The fort wall appears to have had a facing of small rubble blocks on the outside and to have been provided with corner cannon-platforms and middle bastions. The south-west corner platform is even now pointed out as "phirangi dinne" Just outside this fortwall there was a moat all round beyond which there appears to have been a faussebraye also of mud and parallel to the contour of the main fortwall. The fortwall seems to have been pierced by a gateway on the east.

Against the west wall of the cannon-platform on the south-west of the fort wall are found buried in the debris two Jain images of granite (one image of white stone and the other of black stone). The black stone image is a standing type but buried half in the debris. The whitish granite image lies flat on the ground and represents a figure seated on the lion pedestal in dhyāna attitude Both the images have their 'mukkodes' on their heads and are flanked by chāmara-bearing attendants These images appear to have been brought from elsewhere and thrown here, since they have no reference to the period of the fort walls and the site does not show any evidence of a basti

The situation of the Arkēśvara temple outside the fort suggests that the fort is much later in date, probably of the Nāyak period

In the debris on the northern faussebraye of the fort were recently found in a few places some human skeletal remains. By the side of this spot there is a small tank which is now almost silted up.

The situation of the tank appears to be rather significant At some later period than the period of the fort walls, there might have been a collection of houses inside the fort area where people lived cultivating the lands all round since the river was far off and the debris of the faussebraye outside the fort was available by the side of the tank. These people may have in all probability used this spot as a burial ground. It is reported that the remains were found at a depth of about 3 to 5 feet from the surface level of the debris It is not very unlikely that the spot represents after all some old burial ground which has gone out of the memory of the local people

ARKĒŚVARA TEMPLE

The old temple has been renovated in recent years using the materials of older periods Among the latter may be mentioned the central ceiling slabs of the navaranga and an inscription stone (Ganga) at the back of the temple The paleography of this inscription requires re-examination In front of the temple are set up in the open and supporting a small shrine some bell-shaped pillars belonging to the Ganga period. The shafts are slender On the drums of two of the pillars are found relievo figures of dancers carved in small panels, the lines of which are in the shape of beaded hangings The Sūrya image inside the small cell appears to be also

of the late Ganga period since it resembles in its style of workmanship the image of Mādhava of Banavāsi The Prabhāvali has a creeper scroll ornamentation The makaras from whose fangs issue the creeper, resemble the makaras at Āsandi and are forcefully carved.

In the sukhanāsi of the Arkēśvara temple there is placed by the side of the bull a small image, a foot in height, representing in high relief a four-handed Mahishāsuramardini in a vigorous attitude In her two back hands are held the discus and conch while with her left hand she holds the head of the Mahisha demon and with the trident in the right hand she pierces the head The demon has a human body and the head of a buffalo as in the cave temples at Bādāmi Though the group has worn out, the carving is forceful The head dress also resembles in style of workmanship examples of the 9th and 10th centuries, as for instance in the sculptures in front of the Taluk Office at Dēvanahalli. The figure may be attributed to the late Ganga period

CHITALDRUG DISTRICT

Chitaldrug

ŚIVA TEMPLE

There is a Siva temple at the southern end of the hill and just behind the Oddu. This is a small neat structure with well-carved pillars and central ceiling, all of the Nāyak period and sufficiently intact The small pond in front of the temple was originally used for the utsava of the God The water in the pond requires to be cleaned by the clearance of the silt, etc.

To the south-west of the Rāmadēvara Oddu there is a cave by the side of which is a boulder whose front face is carved with a Kannada inscription of early Vijaya nagar period

By the side of the mud-walls is the magazine of the Pāllegār times There is a stone-built mechanism consisting of stone wheels on four sides which were simultaneously used in grinding gun-powder

A few yards further north is a cave under a rock shelter in which is enshrined a mutilated image of Māhēśvari (probably of the Hoysaḷa period) holding sword (?), trident, damaru and kapāla The figure is seated and wears rundamāla and canine teeth. It is forcefully carved and deserves to be preserved in a local museum.

Outside the cave is a relievo figure of a warrior (of potstone). His head dress indicates a period earlier than the Vijayanagar times

BANNADA CHĀVADI

This is situated to the left of the fifth entrance to the fort. The mantapa is dilapidated particularly on the southside, the basement cornices having

sunk. Some initial repairs may be caused to be done to this structure The stone elephants and horses inside the mantapa are said to represent in sculpture the pet animals of the Pāḷḷegārs

A few yards to the front of this mantapa are found lying on the ground masses of highly burnt mud-blocks with small round holes in th m. These are said to be the moulds used for making cannon balls. Samples of these moulds may be preserved n the local museum.

SHIMOGA DISTRICT

Chorana-Yedehalli

(Near Gājanūr, Shimoga Taluk, Kasaba Hobli)

ĪŚVARA TEMPLE.

Situation

At a distance of about nine miles to the south of Shimoga and about three miles to the east of the main Shimoga-Tīrthahaḷḷi road, across the Tuṅgā river and in the midst of wild bamboo forest is situated a temple of potstone dedicated to Īśvara

The temple is now standing in a ruined condition with the front portion completely gone excepting only the bell-shaped pillars and pond-shaped pilasters which are all typically of the late Chālukyan times Only the garbhagriha, which is raised on a simple basement platform consisting of three cornices, stands a little intact The outer walls have a middle cornice band with hanging dental mouldings The pilasters on these walls are plain and right-angled. On the slabs of the outer wall are carved (probably during the Pāllegār period) low relievo figures of a rishi, a seated lion, a bull, Purushāmriga worshipping linga, obscene human figures cohabiting like quadrupeds, a tortoise, nāgabandha, Nandi before a linga, Hanumān and linga and a yōgi. The doorway of the garbhagriha is typically Chālukyan though there is no ornamentation except for the lintel piece which has in its central panel the relievo figure of a squatting Ganēśa. On either side of the garbhagriha doorway are found independent images of Shanmukha, Sarasvati and Ganēśa each of them showing exuberant carving and minute details of ornamentation It is a pity that the image of Sarasvati which happens to be the best in the group has become mutilated while the image of Ganēśa is worn out. The image of Shanmukha, however, is well preserved. By the right side of Shanmukha there is a well carved nāga stone In the middle of the navaranga there is a fine potstone image of Nandi which shows very good carving.

Since the monument is situated in the area which will be submerged in water in about four years' time, it is suggested that the entire structure may be removed and rebuilt near the *anecut* proposed to be built across the Tungā While rebuilding, the Archæological Department may be consulted since it has taken the ground plan of

the temple in detail The mutilated images, however, cannot be worshipped. They may, therefore, be removed at the earliest opportunity to Gājanūr and preserved there for the time being. Eventually they may be removed to the museum for display

To the north of the temple there is a country-tiled structure of the dimension of one *ankana* enshrining a rude image of Chāmuṇḍā on a lion pedestal. The goddess is represented with whiskers.

It is said that the site and its neighbourhood was originally surrounded by a fort wall outside which there was a moat running all round. Traces of this moat can be seen all round.

HASSAN DISTRICT

Belur

THE CHENNAKĒSAVA TEMPLE

In the Annual Report of the Department for the year 1931, a detailed description of the larger bracket images, the central dome and the image of Chennakēśava was published. The eaves, screens, doorways and navaranga pillars have now been taken up for a detailed study, while notes on the other parts of the temple will be published in a subsequent report.

EAVES WITH KIRTIMUKHAS

About three feet from the ground we have a row of eaves marking the top of the basement and ornamented with beaded pendants below and small kīrtimukhas above The row runs round north and south from the front door to the end of the railing. There is nothing remarkable about this row except that the use of the kīrtimukha arch as an ornamental design appears to be an inheritance from the Chālukyan and even the Pallava times. (Plate I, 1 and 2)

PIERCED STONE WINDOWS

Between the level of the railings and the beam above to the south and north of the east doorway and up to the south-door and north-door respectively is a row of twenty sculptured stone screens (ten on the south and ten on the north) ten of which bear mostly ornamental designs, the other ten having panels with historical and mythological sculptures. Each screen is about 6 feet high and 5 feet broad and is pierced with a large number of holes to let in air and light. It has been already stated that these screens were added by Ballāla II about three generations after his grand father built the original temple.

Among the screens which bear ornamental designs there is a set of four screens which are to be classed amongst the finest examples extant. They are purely ornamental, the details of ornamentation being different in each case. The first two

illustrated screens (Plate II, 1 and 2) have been divided into numerous square profusely ornamented with multi-petalled lotuses carved in relief at all the corner points of the squares. The bands are ornamented uniformly with rhomboidal designs carved into them The interiors of the squares are perforated with square holes. The two other screens illustrated (Plate III, 1) have slightly different types of ornamentation, although they are basically square in design One of them bears elegant creeper scrolls on the vertical and horizontal bands. Every alternate square has in it embedded, multi-petalled lotuses carved in bold relief In the other (Plate III, 2) we have instead, the lines of sub-division running diagonally forming small squares ornamented alternately with designs of flowers with four primary petals and with pond-shaped pierced holes. On the top of each one of these screens is the seated image of Vishnu supported by his consort and having usual attributes in the four hands.

The sculptures on the other screens are more vigerous though less proportionate There is an attempt to crowd the ground and the importance of margins and spacings is forgotten. The following are the descriptions of the sculptures on the screens.

VISHNUVARDHANA IN DURBAR SCREEN

(Plate IV)

This is said to represent the durbar of Vishnuvardhana and has four horizontal panels Below are rearing lions supporting a floor ornamented with beaded scroll and floral designs. In the centre of the middle panel is the king seated on a cushioned seat in durbar His hair is tied up in a knot above his head and he wears a jewelled diadem, very large ear-rings hanging down in the lobes and resting on his shoulders, trimmed beard and twirled moustaches, garlands and yagñōpavīta, rings ornamented, shorts tied with girdle, armlets and bracelets, and a waist band and holds in his right hand sword and in his left betel leaves. His forehead has no caste mark and the figure is full of life and majesty. It is of some value as a portrait since it was prepared in the time of the grand-son of Vishnuvardhana To his left on a similar seat is his consort probably Śāntalā Dēvi in sukhāsana. Her hair is tied up in a peculiar large butterfly knot and she wears large ear-rings, necklaces and garlands and one of the latter is worn under the right arm like the yagñōpavīta, armlets, a large number of bracelets (about eight on each hand), finger rings and anklets, ornamented shorts and heavily tasselled waist belts, an upper cloth or uttarīya which has fallen down to her knees leaving the upper body bare, without even boudice. She is intently listening, holding betel leaves in her left hand while her right is about to put a folded betel leaf into her mouth. This appears to be

Sāntalā Dēvi, the chief queen of Vishnuvardhana. To the right of the king, at a lower level on a carpet is seated a bearded figure with the hair tied behind his head which is covered by a cap and tied down to the chin by a band, his moustaches twirled up, large ear-rings, armlets, bracelets, yagñōpavīta, shorts, and an open-collared coat with sleeves tucked up and secured by a waist cloth. Evidently he is the minister and his right hand which is in the chinmudra, shows that he is explaining something to which the king and the queen are listening. Behind him sits a similar figure with joined hands, perhaps giving support to what the premier is stating. Behind him stand two attendants with fruit and several soldiers with swords and shields of curious designs. The latter have spear heads on staves at the lower end and are protected by ribbed lines perhaps metallic shaped like the Union Jack. Behind the queen are two ladies holding strings of flowers. Near them is another holding a mirror (for the use of the queen). Behind the king are three men holding chamaras and one man in the back line has a flying cloth (?) on his shoulder and has his hand lifted up perhaps proclaiming the king's titles The whole scene is typical of an Indian Court and gives plenty of information about the durbars of the Hoysala days. The queen's association with the king in open durbar is noteworthy

In the upper panel is a standing image of Kēśava in the middle under two umbrellas with a male attendant holding chāmara and phala Beyond them sit two ladies, Śrī and Bhū, with pushpa and phala in their hands Beyond them again stand winged Garuda with joined hands to the left and Vishnuvardhana (?) under an umbrella bringing offerings to the deity This image is neither Garuda nor Hanumān and may be a Hoysala king At each end of the panel is a seated devotee with joined hands.

THE BALI AND VÂMANA SCREEN
(Plate V)

This illustrates the story of Vāmana In the centre of the bottom panel is seated in state under an umbrella the great Asura emperor, Bali, with attendants and gods. To his left under an umberlla is seated in state his queen. To his right are two supplicants one of whom is Vishnu incarnated as the dwarf Brahmin. The latter holds his characteristic umbrella with his left hand and is asking for a gift with his right. To the left is a group showing Bali, making the gift of the three worlds to Vāmana by pourıug a stream or dhārā of water. In the middle panel is Vishnu as Trivikrama (chakra, gada, padma, śankha) under an umbrella with one leg on the ground and the other placed on the top of Mount Mēru on which are seen matsya and kūrma and on top of which is a two-faced deity, touching Vishṇu's raised foot on the one side and offering a kalaśa to Garuda who stands with folded hands on the left. To the right of the god between an attendant and a body-guard

stands Bali, with hands reverently joined (his fangs declare his identity). On extreme right of the panel, Śukra, the preceptor of Bali who protested against the gift, is walking out in protest, while Garuda tries to appease him and bring him back.

KĀLINGA MARDANA SCREEN
(Plate VI)

In the centre of the middle panel is two-handed Krishna dancing on the head of the seven hooded cobra, Kālinga To his right and left are Garudas, attendants and drummers

In the lower panel are four cows listening with lifted tails, heads and ears and four cowherds with sticks, axes and trumpets dancing with glee and celebrating the destruction of the dreaded Kālinga

On the top is Lakshmīnārāyana seated in sukhāsana (padma, śankha, gada and chakra) with an attendant on each side and a Garuda to the extreme left and on the extreme right a heroic figure, bringing offerings.

THE ASHTADIKPĀLAKA SCREEN
(Plate VII)

In the bottom panel is an army of seven soldiers charging, holding spears, swords bucklers and shields The identification is not clear.

In the middle panel are seven of the eight Dikpālakas Indra on the elephant, Agni on the ram, Yama on the buffalo, Nirurit on the demon, Varuna on the makara, (Vāyu on the deer is absent), Kubēra on the horse and Īśvara on the bull They are marching forth to battle. In the third panel are Kumāra on his peacock, Śiva and Pārvati on their bull, Ganēsha on his rat, and four of Śiva's ganas with spears, swords and shields on the march It is not clear for which battle they are proceeding

Top penel—Vishnu seated. He holds śankha, gada, chakra and padma. Garuda stands to the left and the unidentified heroic figure to the right.

THE PRAHLĀDA EPISODE SCREEN
(Plate VIII)

At the bottom—Prahlāda is shown undergoing various persecutions. An elephant attacks him. The executioner threatens him Cobras are let loose at him He is put on a burning pyre None of these harm him and he sits with padmāsana praying.

In the middle panel is Ugranarasimha with ten hands, slaying Prahlāda's demon father, Hiranyakaśipu. Prahlāda to the left and a similar figure with a kirīta to the right stand with joined hands On each side of the god is a consort with fly whisk (chāmara), while to the extreme left are Garuda and a gandharva (perhaps Indra).

In the top panel is Lakshmīnārayana seated in sukhāsana [padma, chakra, gada and śankha (?)] with a Garuda on each side

THE LAKSHMĪNĀRĀYANA SCREEN
(Plate IX)

This is mostly ornamented with a creeper scroll with dancing figures of Gandhar vas (and also an indecent figure of a man and woman).

In the lower sculptured panel are Garuda and Hanumān fighting for Jambū phala.

In the middle panel Lakshmīnārāyana is seated in the sukhāsana with the god as Lakshmīnārāyana (padma, śankha, gada and chakra) and a chāmara bearer on each side

In the top panel are six yakshas seated

BHĀGAVATA SCREEN
(Plate X)

In the centre of the bottom panel is Krishna as Vēnugōpāla standing cross-legged, playing on his flute. Cobras and herds of cow listen to him intently, while the cowherds and cowherdesses are either sleeping or listening. Three leopards also listen patronising the cattle.

In the middle panel are three scenes commencing from the right with Srī Krishna fighting Kamsa's elephant (Kuvalayāpīda) In the middle, Krishna has thrown the wrestler (Chānūra) who attacked him.

In the top panel Krishna is holding Kamsa by the ankle and throwing him down, while Lakshmī (?) is seated in right field and the gods are bringing offerings to Krishna.

On the top is Lakshmīnārāyaṇa seated in sukhāsana (padma, chakra, gada and śankha) with Gandharvas bringing fruits and flowers

SCREEN XV

This is fully ornamented with creeper and flower designs and in the top panel is Sāradā seated in the centre with rosary, goad, pāśa and pustaka and attendants on each side

SMALLER BRACKET IMAGES

The original temple of Vishnuvardhana did not have the larger bracket images. They were inserted at a later time probably by his immediate successors, but the original brackets are still in position and can be seen clearly in two corners, where the larger images were not inserted. The smaller figures are formed by a group with a dancer, drummer or other person in centre supported by a rearing lion on śarabha or a falling elephant on each side. These were no doubt too small and were not impressive. They were therefore naturally superseded by the larger bracket images (*See* Plate XI, 1 and 2)

TOP EAVES

Around the whole roof of Navaranga are a line of stone eaves very carefully placed and fixed on walls. Their edge is ornamented with a freize of beaded pendants while on the inner face there is an attempt to imitate wood work From out of the stone itself are cut out curved rafters and cross pieces and there is a show of joining these with revetting nails whose heads are also carved in stone There is a freize of creeper scroll work running along the inside of the eaves.

SOME PILLARS IN THE NAVARANGA
(Plates XII, XIII and XIV)

The main hall or the navaranga of the Kēśava temple, Bēlūr, consists of a series of pillars with varying designs and exquisite workmanship. Barring the four central pillars all others are so different in design from one another that this temple stands unmatched by any of its kind both in their variety of designs and the general excellence and intricacy of workmanship Those that have been chosen for illustration here represent a few of this imposing assemblage of pillars in the navaranga.

THE RATI AND MANMATHA CEILING
(Plate XV)

The ceiling chosen for illustration is a remarkable specimen of simple and elegant workmanship It is a flat square ceiling with corner slabs each of which has been subjected to carving The motifs of the carvings are lion's faces or simhalalātas with creepers symmetrically running out of the mouth of the animals. Resting on these corner slabs are horizontal slabs which are likewise carved with the simhalalāta motifs In the square thus formed inside runs all along a band decorated with overhanging pendants carved like the buds of lotuses Within this frame work is inset an eight-pointed band which is similarly interspersed with overhanging pendant ornamentation This motif is again repeated on a eight-pointed star-shaped panel from the centre of which bulges out, in bold relief, a figure composition depicting Manmatha and Rati in the seated posture

THE KAPPECHENNIGARĀYA TEMPLE

The Ceilings—The ceilings of this temple are remarkably well carved, the nine squares of the navaranga each having a beautiful scene.

The South Cell.—The doorway leading to the south cell (Plate XVI) offers some structural problems. On each side of it there is no dvārapāla and we are not sure whether the finely carved dvārapālas in the small Narasimha shrine in the compound originally belonged to this doorway. There is, however, great contrast between the plainish jambs and the finely carved lintel This latter which was serving originally

much longer and broader than it now is, had been cut in the right, left and top and fitted into the space between the pillars It was certainly a lintel meant for a much larger doorway The group contains Ugranarasimha slaying Hiranyakaśipu in the centre with Garuda to his right and Prahlāda to his left Around him is a tōrana of peculiar shape with Gandharvas and ten avatārs in the convolutions Outside it is a makara tōrana. Near the top are seen the remains of a row of dikpālakas cut off while at each end is a dvārapāla standing. The piece is finely executed and is possibly a rejected alternative to the one on the top of the east doorway of the main temple In the cell to which this doorway leads, there is now only an image of Vēnugōpāla of a much later date, possibly of the late Vijayanagar times The original image is missing, the three small cells inside the walls are also empty showing that there was originally some other image where Vēnugōpāla now stands

Sukhanāsi Doorway —The sukhanāsi doorway on the west, though small, is a well executed piece (Plate XVII). It consists as usual two jambs, each with a finely carved dvārapāla and the lintel piece which has a pierced ventilator, below the cornice There is a well carved group above it

In the centre of the group is Lakshmīnārāyana seated (padma, chakra, gada and śankha) under a combined latā and makara tōrana with dikpālas near the top edge At each end of the group is a seated image of Sāradā under a canopy holding rosary, goad, pāśa and phala in her four hands.

Kitchen Block.—Directly to the east of the dīpastambha is a long low building now serving as kitchen and store-room It is almost entirely of soap-stone having been built by Ballāla II There is nothing remarkable about its architecture, the only noteworthy features being the two ceilings just to the west of its two doorways (Plate XVIII, 1 and 2) The well by its side dates also from the time of Ballāla.

Vāsudēva Pond —In the north-east corner of the temple enclosure, Ballāla II got constructed a deep pond known as Vāsudēva tīrtha It has 64 steps all around, the lower ones being granite and upper ones of soap-stone. A small pavilion, well ornamented, leads to the steps (Plate XIX) and inside its north wall is an inscription of Ballāla recording the construction of the pond Two fine niched towers have been erected to the north-west and south-west of the pond and these niched towers which are now empty closely resemble those which support the doorways of the main temple

———

PART IV—MANUSCRIPT.

HISTORY OF MIDIGESI CHIEFS.

1 Description of the Document.

The *rāyarēkhā* (chronicle) of the chiefs of Miḍigēśi consists of 11 sheets of old paper (of which the seventh is missing) written on both sides. It seems to have been composed a hundred years ago by a son (name unknown) of Dodda-Kannē gauda and brother of Channabasappa-gauda, the last chief who ruled at Midigēśi for some time. It was apparently presented as a *kaifyat* (statement) with an application for reinstatement to the Madras Government and later, to Krishnarāja Wadiyar III of Mysore. Another copy of the above which seems to have been prepared more recently is in the form of a book and seems to be complete Both the documents were in possession of Mr Nāgēśa Rao, Shanbhog of Midigēśi.

2. A Resume of the Facts given in the Document.

While Vīra-Tirumala-rāya (with titles specified) was ruling at Vijayanagar, seven brothers (Vīrappagauda, Kālannagauda, Channappagauda, Kālachikkappa-gauḍa, Rāmappagauda, Sangappagauda and Hirichikkappagauda) who lived at Sonnalāpura in the north as the servants of Siddharamēśvarasvāmi, king of the place, were one day summoned by the king to his presence and presented with a sword called *Nāgaramuri* and the king foretold that they would become great rulers and live prosperously and directed them to go to the southern country, with seven carts of treasure and serve under the king of Vijayanagar He further foretold that they would meet on their way with one Noṇabāsura who was once a Śaiva saint but was then a *rākshasa* owing to a curse, and kill the *rākshasa* and thereby enable him to go to Kailāsa. The brothers started accordingly towards the south, met Nonabāsura on the way, slew him and went to Vijayanagar, taking with them on their way one Harinarasaiya who became their friend. The king of Vijayanagar, who was pleased with the handsome appearance of the brothers, kept them in his court assigning to them various appointments Soon Vijayanagar was besieged by Mallakhāna, a general of the Delhi Pādshā (emperor) and the brothers defeated him with his army and slew him Pleased with their valour, the king presented them with various articles of jewellery and honours (a weapon called Vankini, yellow flag, white umbrella, nābhighantā, tiger's skin, mukkaṇṇājya, uḍāsāpavuḍā, naupattu, and ghadiāra) and gave them a small territory in the south The brothers, now left for the south with their treasure and flags.

On the way, they found a large treasure by the direction of the god Nonabēśvara and built a temple for the god (in the year Krōdhi, śaka 1052, on Monday 10th day of the bright fortnight of Kārtika), cleared the jungle around and with the help of the king, built a town called *Nonabasāgara* which they fortified. They left Harinarasaiya at Tungōti as the *shānubhōg* and proceeding further south, built the town of *Kōra* where they set up the goddess Mahālakshmī in the year Nala, śaka 1064, on Friday 7th day of the bright fortnight of Vaiśākha, whom they worshipped as their family goddess as directed in a dream Here they met two saints Siddalingēśvara svāmi and Bālēśvarasvāmi, who acted as their advisers for a long time The brothers now separated and each built a new town for himself where he settled, Kālannagauda at Kōra (which had already been built), Channappagauda at Tereyūr, Kālachikkappagauda at Gubbi-Hosahalli, Rāmappagauda at Ennegere, Sangappagauda at Chavalūr and Hirīchikkappagauda at Chēlūr-Bidare The eldest brother Vīregauda died and his son Doddēgauda moved further with his treasure and clearing the jungle built a town called Mummadipattana where he set up the god Nonabēśvara (The other brothers Channappagauda, Rāmappagauda and Hirīchikkappagauda had also built temples for the same god in their new settlements) After his death, his son, Mummadi-Chikkappagauda succeeded him. Once, while he was wandering in the forest, he found the hares chase the hounds at a spot and selected it for building a temple for the goddess Bijamahādēvi He also built a fort and a town there which he called Bijavara and granted several endowments to Brahmins, Jangamas and artisans A new temple for Vīrabhadra was also built by him at the same place He further cleared the jungle to the west of Bijavara and built the town of Siddāpur where he set up five gods, Āñjanēya, Mahābhairava, Vrishabhēśvara, Vīrabhadra, and Vighnēśvara. To the north of Siddāpur he built a fortress on a hill and set up the god Vīrabhadra there and to the south of Siddāpur he also built a fort and a temple of Gōpālakrishna, called the hill Madhugiri, and repaired the temple of Harihareśvara A large town was built on the hill called Madhugiri where he lived happily But he was not destined to die peacefully. The chief of Koratagere, Ranabhairēgauda, besieged Madhugiri, and when Chikkagauda refused to go to battle, as the time was reported to be inauspicious for him, sent him glass bangles, saffron, etc, as a mark of contempt for his weakness. This incited the wrath of the chief of Maddagiri (Chikkagauda) who went to battle and was murdered treacherously by his enemy who also carried away various insignia of the chief But Chikkappagauda's brother Sangappagauda soon drove away the enemy and the body of the slain chief was interred with appropriate honours and his son Mummadi Channappagauda succeeded him. This chief built the fort and town Channarāyanadurga and set up therein the god Channarāyasvāmi He also made several gifts of land to Brahmins, Jangamas, etc Meanwhile, the sons of Sangappagauda (Tōtadappagauda, Śākappagauda,

Sappēgauda, Vīrappagauda, and Kālannagauda) went to the north to found separate states and the sons of Channappagauda (Rāmappagauda, Annaiyagauda and Tammappagauda) went to the east with a similar object

After the death of Channappagauda, his son Kālā-Chikkappagauda succeeded him At this time, *viz*, 1557 of saka (Yuva), Narasimharāya was ruling at Vijayanagar and one Nāgareddi who came from the eastern country with his wife Midigēśi settled to the north of Madhugiri and discovered a large treasure in the neighbourhood, by the direction of the god Venkataramanasvāmi in a dream He soon built a temple of the god on the hill, fortified the place and called it Midigēśi, according to his wife's request He also built villages in the neighbourhood, Bēdatūr, etc, and also tanks One of these tanks was at Avaragallu, between Midigēśi and Madhugiri and while it was under construction, the chief of Madhugiri met him casually and as Nāgareddi used bad language towards him and was also illtreating his own subjects and plundering the king's territory, he reported the matter to the king (of Vijayanagar) and with his permission seized Midigēśi and occupied it The place was then given to him as a reward and large sums of money were expended by him in improving the town and the worship of the local deities. He (Kālā-Chikkappagauda) also cleared the jungle to the north of Midigēśi and built the villages Gundumale, Gurubetta, Iddagiri, Melavāyi and Jakkēnahalli and fortified them In his time Sivanēgauda *patel* of Midigēśi built the temple of Mallēśvara, richly endowed it, and rewarded the bard Bhatirāju-Narasarāju for his ability to compose verses, by ordering that all members of 48 *gōtras* should give him one *hana* and one *seer* of rice during the marriage ceremonies in their families Meanwhile war broke out between Rangapparāja, chief of Sira, and one Puvvala-Kenga The infant son of the Śira chief was entrusted to the care of Maddagiri chief and soon Puvvala-Kenga killed Rangapparāja and caused a search for the infant prince to be made The Maddagiri chief met Puvvala-Kenga and the latter used insolent language towards the former with the result that he was killed in battle and the Maddagiri chief ruled Sira also on behalf of the infant king Kastūri-Rāyapparāja This act was approved of by the Vijayanagar king The last act of Kālā-Chikkappagauda was to build a fortress to the west of Tungōti and name it Bolibetta

Hirē-Vīrappagauda next succeeded to the rulership of Maddagiri and his ally was Kastūri-Rāyapparāja of Śira Once the king of Vijayanagar listening to the false complaints of his enemies, summoned him to his presence and when he disobeyed the summons, besieged Maddagiri. But the chief got the king secretly conveyed to his tent at night while he was asleep and when he woke up, explained the motive of his action The king was pleased with his valour and devotion and forgave him. Meanwhile Kastūri-Rāyapparāja died and was succeeded by Sarja-bhūpāla. Hirē-Vīrappagauda ruled in conjunction with the Sira chief over the whole of Sira

(a 60,000 country), Maddagiri, Midigēśi and Channarāyadurga (95,000 country) After the death of Hirē-Vīrappagauda, his son Sangappagauda succeeded him He was a very liberal chief and died during the rule of Krishnarāya at Vijayanagar (whose accession to the throne took place in śaka 1624 Chitrabhānu). Sangappagauda was succeeded by Tōtada-Rāya who protected the west coast merchants against the oppression of Būdi-Basappanāyaka of Rāmbidalūr All other rulers to whom the merchants had applied for help (in releasing them and their goods) failed to do anything and the merchants out of gratitude gave the title of Mahānāduprabhu to the chief of Maddagiri and also ordained that a tax should be paid by them all perpetually to the chief After the death of Tōtada-Rāya, his son Śākappagauda succeeded him and he ruled in alliance with Rangappa-rāja, son of Sarja-bhūpāla over the whole of Maddagiri and Sira territories At this time, Aliya-Rāmarāya ascended the throne of Vijayanagar in the year Saumya (śaka 1651)

After the death of Śākappagauda, his son Mummadi-Sappegauda became the chief of Maddagiri At this time an army belonging to Indurai-Gōrpade invaded Maddagiri and the chief applied to Vijayanagar for help In accordance with his request an army was sent from Vijayanagar which soon drove away the enemy and restored the lost territory to Sākappagauda The son and successor of Śākappagauda was Doddakannaiya In his time Rangappa-rājā of Sira died and left two children behind him—Krishtaparāja and Venkataśāmirāja As the princes were young the Maddagiri chief ruled over Sīra also and brought them up But he was attacked by Indūrāv-Ghōrpaḍe who came with a very large army and occupied Sira Doddakannaiya was helpless to recover it Meanwhile the princes who seemed to be very smart, fled to the hills, where they grew up and plundered the king's territories. The Maddagiri chief felt very angry with them, but could not openly show his disfavour Soon Ranabhairegauda of Koratagere attacked Maddagiri in the year Śrīmukha (śaka 1675) and the princes were summoned and sent with an army against the invader They killed him and were returning with plunder to Maddagiri, when the elder, Krishṭaparāja, was murdered at the instigation of Doddakannaiya The younger brother fled to the Mysore rāja for protection. He was liked by this king and was once sent against Nārana-Sāni, ruler of Chīlyōlu, who had attacked the dominions of the Mysore king. He scored a success over her and in acknowledgment of his valour she sent him some jewels and a sadi with three seragus as presents. This excited the suspicion of the Mysore army and he had to flee for protection to the Gauda of Hunjanālu who applied to Doddakannaiya and his mother and stepmother, Guruvamma and Sōmājamma, for help By the intercession of the above ladies, Doddakanniya rescued Venkataśamarāja and drove away the Mysore army by the expedient of tying large numbers of torches to the horns of bullocks and moving hem in the direction of the enemy so as to create the impression that a vast army

was marching against them But Venkataśāmirāja once again took to plunder and this time he was saved from the wrath of the Maddagiri chief by the intercession of the ladies mentioned above and was even granted, in the form of a gift, a 12,000 country, part of Maddagiri territory by Doddakannaiya with the approval of the Vijayanagar king Śrīrangarāya, whose accession to the throne took place in saka 1681 (Pramāthi) This grant was made in the year Vikrama (saka 1687) on the 10th day of the bright half of Phālguna at the temple of Gōpālakrishna on Maddagiri hill in the presence of the Vijayanagar king, Doddakannaiya, Śākappagauda, Pradhān Chikkarasaiya, Dalavāyi Channaiya, Ūligada Ranganāyaka, Hallikāra Timmanāyaka, Bēdara Vōbalanāyaka, Sādara Kempanāyaka, various gaudas, Settis, etc.

Doddakannaiya soon died and was succeeded by his son Mummadi Chikkappagauda In his time Dēvamahārāya and Vijaya-gōpālarāya ruled at Vijayanagar for short periods and departed to the other world Śrīrangarāya succeeded them and ruled at Ghanagiri. At the same time Mummadi Chikkappagauda died and was succeeded by his son Rāmappagauda. But his younger son Timmappagauḍa intrigued with the Mysore king and soon the Mysore troops besieged Madhugiri and Channarāyadroog. At the same time Śrīrangarāya died at Vijayanagar and the Maddagiri chief was powerless to oppose the Mysore army and was carried away with his brother and their families as prisoners to Śrīrangapattana, where both the brothers died After some time Rāmappagauda's son Mummadi Hire-Vīrappagauda escaped from Śrīrangapattana, fled to Midigēsi which he occupied and ruled At his death one Mallarājaiya-urs who was at Midigēśi reported the helpless condition of his family to the Mysore king who soon seized it by treachery and gave Tereyūr hobli for the maintenance of the family of the deceased chief. Some years after, the son of Tōtada-rāyagauda, named Mummadi Doddakannappagauda, grew of age and Hyder sent for him and granted his lands back on condition that he would remain a faithful dependent of Hyder and supply him with troops Gradually the chief recovered part of his ancestral territories and invaded the rest But before he completed the task he died and his brother and successor Chennabasappa besieged the Miḍigēśi fort at the instance of Wallis Mendres (?) in the year Virōdhikrit (śaka 1713) during the month of Śrāvana and ruled the surrounding country But in the month of Phālguna, during the same year peace was concluded by Tippu with the English and the Mahrattas and Chennabasappagauda left his territory and after sojourning at various places, descended the Eastern Ghaut and met Colonel Reet [Read] at Krishnagiri to whom he explained his whole history Read told him that the British army would soon march to Bangalore and directed the chief to collect his dependants and seize his former territories and send supplies to the English army Accordingly the chief

started for his lost territories, halted at Mogul-Venkatagiri on the way where he received a letter from Read directing him to meet the General commanding the English army at Kṛishnagiri instead of at Amālagada (as directed in his previous despatch) and promising to send him help after the interview with the General Soon Chennabasappa went to Krishnagiri where Read told him that the General had to go away in a hurry to capture Srīrangapatna, that an *istihārnāmā* would issue duly, that in the meanwhile the chief should occupy and rule over Maddagiri, Midigēsi and Channarāyadroog, that he should drive away Tippu's followers who might attack him and send supplies to the English army and also news about the movements of Tippu's followers. In accordance with these instructions Chennabasappa went to Maddagiri, occupied the lands below and lived at Bēduttūr There he received a *sannad* in which after stating the causes that led to the war between the English and Tippu, the General explained that he was marching with his army on the borders of the chief's territories and promised that he would treat the chief with kindness. It further contained the statement that Read had been appointed as the Chief Officer of the territories conquered by the English from Tippu and directed the chief to occupy the former lands and send supplies and news about the movements of the enemy to the English. Accordingly, Chennabasappa sent supplies to the English army and laid siege to the forts in Maddagiri, Midigēsi, etc. But he was suddenly directed by Read (through his *Vakils*) to go to Bangalore as the whole of the country was given away by the English and formed the Mysore State Chennabasappa went to Bangalore and was asked by Read to send his *Vakils* to Madras where he promised to intercede on his behalf and get him a *sannad.* The Vakils Tippaiya and Śivarāmaiya were despatched to Madras where they waited or some time, but on Read's departure to England they returned to Bangalore Chennabasappa lived for some time in British territory and died in the year Āngirasa (śaka 1734). The son of his elder brother Doddakannappa after sojourning at various places in British India finally settled at Sambhōnahalli in Bijavar hobli of Maddagiri taluk and prays that as he is a loyal well-wisher of both the British and the Mysore Māhāraja he might be given back his lands. This is his *kaifyat* and *Rāyarēkha*

On the back of the last page is stated that two sannads were produced with the document, *viz*, Read's letter of 29th January 1799 directing him to go to Krishnagiri and the sannad sent by General Harris on 6th March 1799 Below this statement is given what appears to be a copy of an inscription It is dated as 10th day of Āśviyuja in the year Vikāri (śaka 1521) and states that two brothers Siddavīre-gauda and Siddabasavēgauda migrated with their family, cattle and two potfuls of money to the north of the Penukonda hill and erecting a cattle shed lived there by tending the cattle. The brothers waited in the śaka year 1524 (Śubhakrit) on

Rāmarāya of Vijayanagar, son-in-law of Śrīrangarāya, at Ghanagiri After some time, the elder brother died, and the younger, Siddabasavēgauda, went to Midigēsi on Tuesday the 10th day of the dark fortnight of the month of Pushya in the year Dhātu (śaka 1558) and performed *pūja* to the village deity and expended the sum of twenty *varahas* on the same The details of the expenditure are given and at the end of the page it is stated that lands were given rent-free to them below Annaiyanakatte, Sanyāsi-katte, Jāli-katte, and similar gifts were also made for the temples and the use of Dēvasthānada (temple Manager) Puttappa

Information collected from the Epigraphia Carnatica and other books regarding the events mentioned in the Rayarekha

1. Maddagiri 21 states that in the year 1593 A.D , during the reign of Vīra Venkatapatirāya at Vijayanagar, the mahānāduprabhu, Bijavar Chikkappagauda's son (whose name is lost) built five temples of Vighnēśvara, etc The description corresponds to that of the temples built by Mummadi-Chikkappagauda of Rāyarēkha (No 3) who must have lived in 1593 A D

2 Tumkur 66 states that during the rule of Vīra-Rāmakrishnadēva at Penukonda, Mummadi-Chikkappagauda ruled at Bijavara and that he gave the village of Karikare in Kōra *māgani* as dowry to his daughter The date of the inscription as given in the English transliteration is 1598 A D. (Vilambi), but at this time the Vijayanagar king was Venkatapatirāya I This confirms Maddagiri 21 in the statement that Mummadi-Chikkappagauda was ruling at about 1593 A D

3. Sira 64 mentions the Harati chief Kastūri-Rangapparāja, son of Rangapparāja and grandson of Sarja-Krishnapparāja The date of the inscription, as given in the text, is 1621 A.D (Durmati) According to Sira 54, the Harati chief in 1626 A.D was Mummadi-Rangapparāja, son of Immadi-Rangappanāyaka and grandson of Rangappanāyaka As Mummadi-Rangappanāyaka appears, according to the inscriptions, to have been the last powerful chief of his dynasty, the contemporary of Kāla-Chikkappagauda (No 5) Kastūri-Rangapparāja might refer to Mummadi-Ranganāyaka who ruled in 1626 A D Thus the date of Kāla-Chikkappagauda might be put down as about 1626 A D

4 Maddagiri 30, 31 and 32 mention the name of Ranabhairēgauda as the chief of Koratagere The dates of 31 and 32 do not seem to be clear Maddagiri 30 refers to Mummadi-Ranabhairēgauda who ruled in 1648 A. D It is hard to say which of the Ranabhairegaudas are referred to in Rāyarēkha as fighting with Mummadi-Chikkagauda and Mummadi-Doddakannaiyagauda

5 Rice's Gazetteer (Vol. I) gives some details in connection with the history of the Tumkur District P 177 states that Rāmagauda and Timmagauda, chiefs of Maddagiri, were taken as prisoners about 1678 A D by Dalavāyi Dēvarāja

of Mysore and sent to Seringapatam This evidently refers to Rāmappagauda (No 13) who, according to Rāyarēkha, was carried as a prisoner along with his brother According to Mr Rice, the brothers were allowed to return and occupy Midigēsi, but the Rāyarēkha says that they died in captivity and the son of the elder brother escaped later and established himself at Midigēsi. Further in P 162 of the same Gazetteer (Vol II) we find that eight years after Rāmagauda recovered Maddagiri it was captured by Komāraiya, general of the Mysore Rāja. According to the Rāyarēkha this event took place at the death of Tōtada-Rāyagauda P 177 of the Gazetteer states that the English gave help to the dispossessed chief of Maddagiri and that at the conclusion of peace they were expelled by Tippu Sultan This apparently refers to the siege of Midigēsi by Chennabasappagauda under the protection of the English and his loss of the place according to the Rāyarēkha.

We know from history that General Harris commanded the English army in the last Mysore War and that at its conclusion Maddagiri became part of Mysore subject to the Mahārāja of Mysore Wilks' History of Mysoor mentions Lieutenant Colonel Read as the General "who exercised the civil and military authority in the province of Bārāmahal and was destined to collect, arrange and eventually escort further supplies of provisions to the army in advance" Apparently this is the Colonel "Reet" of the Rāyarēkha.

The Indūrāv-Ghōrpade referred to in the Rāyarēkha appears to refer to the family of Murāraji Hindu Rao Ghōrpade, the same as the celebrated Morari Rao of Gutti, who was defeated by Haidar in 1775 A D But the date given in the Rāyarēkha does not correspond to this.

The dates given in the earlier part of the Rāyarēkha and the chronological order of the descent of the Vijayanagar kings given therein do not correspond with those given in history Nor are the titles given at the beginning of the Rāyarēkha in connection with Vīra-Tirumalarāya of Vijayanagar, such as Srīmadindirākatāksha vīkshana-sudhāsārābhishēchana-samprāpta-sāmrājya-vaibhava, Rāmanātha-pañchapirangi-birudānkita, etc., found in any inscription of the Vijayanagar kings

PART VII—INSCRIPTIONS

CHITALDRUG DISTRICT

1

On a stone set up in the tank yard at Gōvanūr, Chitaldrug taluk.
Size 2′×2½′

ಚಿತ್ರದುರ್ಗ ತಾಲ್ಲೂಕು ಗೋವನೂರು ಕೆರೆಯ ಅಂಗಳದಲ್ಲಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲು
ಪ್ರಮಾಣ ೨′×೨½′

ಸೂರ್ಯ ಚಕ್ರ — ಚಂದ್ರ ಶಂಖ

1 ಶ್ರೀಮತು ಬೇಬೆಯ ದಣಾ
2 ಕರು ಗೋವನೂರ ಶ್ರೀಮತು
3 ಗೋಪಾಲದೇವರ ಅಮೃತ
4 ಪಡಿಗೆ ಕೊಟ ಭೂಮಿ

Transliteration.

1 Śrīmatu Bēbeya danā-
2 karu Govanūra śrīmatu
3 Gōpāladēvara amrita-
4. padige kota bhūmi

Translation.

The land granted by the illustrious Bēbeya danāyaka for the food offerings of the illustrious god Gōpāla dēvaru of Gōvanūr

Note.

This record registers the grant of land for the food offerings of the god Gōpāla dēvaru at Gōvanūr, by Bēbeya danāyaka Bēbeya danāyaka was a great general under the Hoysala king Ballāla III He is referred to in E C. XI Hr 16 and 18 The date is not given here The record probably belongs to the beginning of the 14th century A D

2

At Śrīrāmpura (Būdihāl), Hosdurga taluk, on a stone buried in the Kumāra Mallappana Koppalu.
Size 3′×2

ಹೊಸದುರ್ಗ ತಾಲ್ಲೂಕು ಶ್ರೀರಾಮಪುರದಲ್ಲಿ ಕುಮಾರ ಮಲ್ಲಪ್ಪನ ಕೊಪ್ಪಲಿನಲ್ಲಿ ಹೂತುಹೋಗಿದ್ದ ಕಲ್ಲು.
ಪ್ರಮಾಣ ೩′×೨′

1 ಶ್ರೀ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರವೇ ತ್ರೈಲೋಕ್ಯ
2 ನಗರಾರಂಭೆ ಮೂಲಸ್ತಂಭಾಯ ಶಾಂಭವೇ ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾ

3. ಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರ್ಷಂಗಳು ೧೪೭೬ನೆಯ ಕ್ರೋಧಿ ಸಂ
4 ವತ್ಸರದ ಕಾರ್ತಿಕ ಶು ೧ ಲೂ ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇ
5. ಶ್ವರ ಶ್ರೀವೀರಪ್ರತಾಪ ಶ್ರೀ ಸದಾಶಿವದೇವರಾಯ ಮಹಾರಾಯರ ನಿರೂಪದಿಂದ ಶ್ರೀ
6 ಮನ್ಮಹಾಮಂಡಲೇಶ್ವರ ರಾಮರಾಜಯ್ಯ ವಿಠಲೇಶ್ವರ ಶ್ರೀಪತಿ ಅಉಭಳೇಶ್ವರಯ್ಯ
7 ಮಹಾಅರಸುಗಳೂ ನಾಯಿಂದರಿಗೆ ಕೊಟ್ಟ ಶಾಸನ ಪೂರ್ವದಲಿ ನಿಮಗೆ
8 ತೆಱಿಗೆ ಕಾಣಿಕೆ ಬೇಡಿಗೆ ಬಿರಾಡ ಯೇನುಂಟಾದದನೂ ನಾಉ ನಿಮಗೆ ಬಿಟೆಉ ನಿಮ
9 ಗೆ ಸರ್ವಮಾನ್ಯವಾಗಿ ಶಾಸನವ ಕೊಟ್ಟೆಉ। ಯಿಂನು ಮುಂದೆ ಆರೊಬ್ಬರು ತಪ್ಪಿದರು
10 ತಂಮ ತಾಯಿ ತಂದೆಯನೂವಾರಣಾಸಿಯಲಿ ಕೊಂದ ಪಾಪಕೆ ಹೋಹರು ಗೋವ ಕೊಂ
11 ದ ಪಾಪಕೆ ಹೋಹರು। ನಾಯಮಾಂಸವ ತಿಂದ ಪಾಪಕೆ ಹೋಹರು ನರಕ
12 ಪಾಲದಲಿ ಸುರೆಯ ಸೇವಿಸಿದ ಪಾಪಕೆ ಹೋಹರು। ಅವನಾನೊಬ್ಬನೂ ಯೀನಾಯಿ
13 ಂದರ ಕಯ್ಯಲೂ ತೆಱಿಗೆಯ ಕೊಂಡವರೂ ಆ ನಾಯಿಂದರ ಮಕ್ಕಳಾ
14 ಗಿ ಹುಟ್ಟುವರು ಸೀಮೆಯೊಳಗ ಹನ್ನೆರಡು ಆಯಗಾಱರ ಸಂ
15 ಗಡ ನಿಮಗೆ ಸಲುವಂಥಾ ಸ್ವಾಮ್ಯ ಕೆಱೆಯ ಕೆಳಗೆ ಬಹಂಥಾ
16 ಸ್ವಾಮ್ಯವೇನುಂಟಾದ ಸ್ವಾಮ್ಯವನು ಅನುಭವಿಸಿಕೊಂಡು ಸರ್ವಮಾ
17 ನ್ಯವಾಗಿ ಬೂದಿಹಾಳು ಆ ಸೀಮೆಗೆ ಸಲುವ ಹಳಿ ಹಿರಿಯೂರೊಳಗುಳ ನಾಯಿಂ
18 ದರು ಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಗಳಾಗಿ ಸುಖದಲಿ ಯಿಹಿರಿ ಎಂದು ಕೊ
19 ಟ್ಟ ಕೊಡಿಗೆಯ ಶಾಸನ॥ ಶ್ರೀವಿರೂಪಾಕ್ಷ॥ ಶ್ರೀ ಶ್ರೀ

Transliteration

1. Śrī namas-tumga śiras chumbi chamdra chāmara chāravē trailokya
2 nagar-ārambha mūla-stambhāya Śāmbhavē svasti śrī jayā-
3 bhyudaya Śālivāhana śaka varshamgalu 1476 neya Krōdhi sam-
4. vatsarada Kārtika śu 1 lū śrīman mahārājādhirāja rāja-paramē-
5. śvara śrī vīra-pratāpa śrī Sadāśivadēvarāya mahārāyara nirūpadimda śrī-
6. man mahāmamdalēśvara Rāma-Rājayya Viṭhalēśvara śrīpati Aubhalē-śvarayya
7. mahā arasugalū nāyimdarige kotta śāsana pūrvadali nimage
8. terige kānike bedige birāḍa yēnumṭādadanu nāu nimage biteu nima-
9 ge sarvamānyavāgi śāsanava kotteu | yimnu mumde ārobbaru tappidaru
10 tamma tāyi tamdeyanū Vāranāsiyali komda pāpake hōharu gōva kom-
11 da pāpake hōharu | nāya māmsava timda pāpake hōharu naraka-
12. pāladali sureya sēvisida pāpake hōharu | āvanānobbanū yī nāyi-
13 mdara kayyalū terigeya komdavarū ā nāyimdara makkalā-
14 gi huttuvaru simeyolage hanneradu āyagārara sam-
15 gada nimage saluvamthā kereya kelage bahamthā
16 svāmyav-ēnumtāda svāmyavanu anubhavisi komdu sarvamā-
17 nyavāgi Būdihālu ā sīmege saluva hali Hiriyūrolagula nāyim-
18. daru ā-chamdrārka-sthāyigalāgi sukhadali yihiri emdu ko-
19 tta kodigeya śāsana || śrī Virūpāksha || śrī śrī

Translation

Obeisance to Sambhu, beautiful with the fly-flap touching his lofty head, the foundation pillar of the city of the three worlds

Be it well In the victorious year 1476 of the Śālivāhana era, the cyclic year Krōdhi, on the first lunar day of the bright half of Kārtika

By the order of the illustrious mahārājādhirāja, rāja paramēśvara, śrī vīra pratāpa śrī Sadāśivadēvaraya mahārāya, (we) the mahā arasus—the illustrious mahāmandalēśvara Rāma rājayya, Vithalēśvara, Śrīpati and Aubhaḷēśvarayya—have granted to the barbers the śāsana of freedom from taxes. We have granted you freedom from taxes, presentations, bedige birāda, etc., you were paying previously

Henceforward whosoever violates this will incur the sin of killing their parents at Vāranāsi, that of eating dog's flesh, of drinking toddy in the skull. Whosoever collects taxes from these barbers will be born as children to those barbers. Getting the income from the twelve village servants (āyagāras) the income from (the lands) below the tank and what other rights they have, free of taxes, the barbers of Hiriyūr village belonging to Būdihāl sīme will live in happiness as long as the moon and sun endure. Thus granted the kodige śāsana

(Signature) Śrī Virūpāksha

Note

The record belongs to the reign of the Vijayanagar king Sadāśiva Rāya and registers the grant of freedom from all kinds of taxes to the barbers by the mahā arasus Rāma Rājayya, Vithalēśvara, Śrīpati and Aubhalēśvarayya This concession applied to the barbers of Hiriyūru village belonging to the Būdihālu sīme. Such grants to barbers are common during the reign of the Vijayanagar rulers The date of the record is given as Ś 1476 Krōdhi sam Kārtika śu 1. But Ś 1476 is not Krōdhi, but Ānanda. The name of the week is not given If Śaka year is taken as correct the date corresponds to Saturday the 27th October 1554 A. D But if the cyclic year Krōdhi is taken as correct, it corresponds to Thursday 25th October 1565 A.D.

HASSAN DISTRICT

3

On a stone built into the parapet wall of the Ganapati temple by the side of the bridge over the Yagachi river in the Bēlūr taluk

ಬೇಲೂರು ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಯಗಚಿ ನದೀ ಸೇತುವೆಯ ಬಲಗಡೆ ನದಿಯ ಪಕ್ಕದಲ್ಲಿ ಕಟ್ಟಿರುವ ಗಣಪತಿ ದೇವಸ್ಥಾನದ ಪೌಲ್ಗಡೆ ಕೈಪಿಡಿ ಗೋಡೆಗೆ ಸೇರಿಸಿರುವ ಶಾಸನ

1 ಶ್ರೀಗಣಾಧಿಪತಯೇ ನಮಃ
2 ಶ್ರೀ ಮಹಿಸೂರ ಮಹಾರಾಜ ಚಾಮರಾಜೇಂದ್ರ ವಡೆಯರ್ ಬಹದುರ್ ಜಿ ಸಿ ಎಸ್ ಐ. ಯ
3 ವರ ಸಂಕಲ್ಪಾನುಸಾರ ದಿವಾನ್ ರಾಜ್ಯದುರಂಧರ ಸರ್ ಕೆ ಶೇಷಾದ್ರಿ ಐಯ್ಯರ್ ಕೆ ಸಿ. ಎಸ್. ಐ ರವರ ಆ
4. ಡಳಿತದಲ್ಲಿ ನೆರವೇರಿಸಲ್ಪಟ್ಟ ಬೇಲೂರು ಬದರಿ ನದಿಯ ಮೇಲಣ ಸೇತ್ವೆಯ ಕಾರ್ಯ ಪ್ರಾರಂ
5. ಭದಲ್ಲಿ ಮ॥ ಈ॥ ಆರ್॥ ಸುಬ್ರಾಯ ಅಯ್ಯರವರಿಂದ ಪ್ರತಿಷ್ಠಿತವಾದ ಶ್ರೀ ಗಣೇಶ
6 ಮಂದಿರವು ಶ್ರೀ ಚಿತ್ರಾಪುರಸ್ಥಿತ ಶ್ರೀಪಾಂಡುರಂಗಾಶ್ರಮ ಸ್ವಾಮಿಯವರ ದಿವ್ಯ ಶ್ರೀಪಾದಂಗ
7 ಳ ಆಶೀರ್ವಾದ ಬಲದಿಂದಲೂ ಮತ್ತು ॥ ಮ ॥ ನಗರದ ಸಾ॥ ಚಂ॥ ನಾಗಪ್ಪನವರ ಸಹಾಯದಿಂದ

5'

8 ಲು ಸದ್ರಿ ಸೇತುವೆ ಕೆಲಸವನ್ನು ಕಂಟ್ರಾಕ್ಟು ಪಡದು ಪೂರೈಸಿದ ಕುಂದಾಪುರದ ರಾಮಚಂದ್ರ
9 ಶ್ಯಾಂತೇಶಹಟ್ಟಿ ಅಂಗಡಿಕರ್ ಯಿವರಕಡೆ ಕಾರೆ ಗಾರ್ರು ಪಂಡರಪುರದ ದಾಜೀಬ ರಾಂ
10 ಜಿ ಮುಂತಾದವರಿಂದ ಶಾ॥ ಶಕ ೧೮೧೬ನೆ ಜಯಸಂವತ್ಸರದಲ್ಲಿ ರಚಿಸಲ್ಪಟ್ಟಿತು
11 ಸ್ವಾಮಿಯ ಸೇವಾರ್ಥ ಸರ್ಕಾರದಿಂದ ಸೇತುವೆಯ ಉಭಯ ಪಾರ್ಶ್ವದ ಭೂಮಿ ವಪ್ಪಿಸಲ್ಪಟ್ಟಿಧೆ॥
12 ಬಾಉ ಬಿನ್ ರಾವ್ ಸಾಹೇಬ ಜಾದವಲ ॥

Transliteration

1 śrī Gaṇādhipatayē namaḥ
2. śrī Mahisūra Mahārāja Chāmarājēmdra Vaḍeyar Bahadur G C S.G ya-
3 vara saṁkalpānusāra divān Rājya-dhuramdhara Sir K Śēshādri Iyyar K C S I ravara ā-
4 dalitadalli neravērisalpaṭṭa Bēlūru Badari nadiya mēlana sētveya kārya prāram-
5 bhadalli ma ॥ Ī ॥ R ॥ Subrāya Ayyaravarimda pratishṭitavāda śrī Ganeśa
6 maṃdiravu śrī Chitrāpurasthita śrī Pāmḍuramgāśrama svāmiyavara divya śrīpādamga-
7 la āśīrvāda baladimdalū mattu ॥ Ma ॥ nagarada Sā ॥ chain ॥ Nāgappa navara sahāyadimda-
8 lu sadri sētuve kelasavannu kamtrāktu padadu pūraisida Kumdāpurada Rāmachamdra
9 Śyāmtēśahaṭṭi Amgaḍikar yivara kaḍe kāregārru Pamḍarapurada Dājība Rām-
10 ji mumtādavarimda Śā ॥ saka 1816 ne Jaya saṁvatsaradalli rachisalpaṭṭitu
11 svāmiya sēvārtha sarkāradimda sētuveya ubhaya pārśvada bhūmi vappi-salpaṭṭidhe ॥
12 Bhāu bin Rāv Sāhēb Jādavala ॥

Note

This modern inscription belongs to the reign of Chamarajendrawadiyar Bahaddur, G C S G , the Maharaja of Mysore and records the construction of the temple of god Ganēśa by the masons Dājiba Rāmji and others who belonged to the contractor Rāmachandra Syāntēśa hatti Angadikar of Kuṃdāpur The god was installed by E. R Subbarāya Iyer on the occasion of the beginning of the construction of a bridge over Badari or Yagachi river The lands on either side of the bridge were granted by the Government for the god

---

KADUR DISTRICT

4

At Kalasa, Mūdagere taluk, on the boulder at Ambātīrtha.
ಮೂಡಗೆರೆ ತಾಲ್ಲೂಕು ಕಳಸ ಗ್ರಾಮದ ಅಂಬಾತೀರ್ಥದ ಬಂಡೆಯಮೇಲೆ ಬರೆದಿರುವುದು

1 ಮಗ ಅಜಪಸ
2 ನ ಬೋವನ ಬಿಂನ

5

On another side at the same place
ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಮತ್ತೊಂದು ಕಡೆ

1. ಶ್ರೀ ಭಾಗಿರತಿ
2. ಬಿಂನ ಜೋಗುಣಿ
3 ಸೇನ ಬೋವನ ಬಿಂನ
4 ಶಿಂಗಿ ದೇವಪನ
5 ಬಿಂನ

6

At the same place
ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

1. ಮಗ ಲಕಪಸೇನಬೋವನ ಬಿಂನ
2 ಶ್ರೀ ಗಂಗಮನ ಬಿಂನ

Note

The above three inscriptions record the names of a number of devotees who visited the sacred tīrtha Their names are Ajapa sēnabōva, Bhāgīrati, Jōguni sēnabōva, Singi dēvapa Lakapa sēnabōva and Gangama The characters appear to belong to about the 18th century A.D

7

At the same place, by the side of the bhakta image in front of the Kalasanātha temple.
ಅದೇ ಕಳಸದ ಕಳಸನಾಥ ದೇವರ ಮಹಾದ್ವಾರದ ಮುಂದೆ ಇರುವ ಭಕ್ತ ವಿಗ್ರಹಗಳ ಪಕ್ಕದಲ್ಲಿ ಬರೆದಿರುವುದು

1 ಯಿಕ್ಕೇರಿ ಕೆಂಚನ ಅಳಿಯ ಕರಿಯನ ನಮಸ್ಕಾರ

Note

This short inscription records the visit of a devotee Kariya, son-in-law or nephew (aḷiya) of Kencha of Yikkēri, to the temple at Kalasa As a mark of his visit he has got his figure and the inscription carved in front of the mahādvāra of the temple. The characters appear to belong to the 18th century A D

8

At the village Māvinakere, Kalasa hobli, Mūdagere taluk, on either side of the Chandranāthasvāmi image in the basti
ಮೂಡಗೆರೆ ತಾಲ್ಲೂಕು ಕಳಸಾ ಹೋಬಳಿ ಮಾವಿನಕರೆ ಗ್ರಾಮದ ಕಳ ಅಂಗಡಿ ಶ್ರೀ ಚಂದ್ರನಾಥಸ್ವಾಮಿ ಉಭಯ ಪಾರ್ಶ್ವದಲ್ಲಿ ಬರೆದಿರುವುದು

1 ಶ್ರೀ ಮೂಲಸಂಘ ಪನಸೋಗೆವತೀ ಪ್ರಸಿದ್ಧ ದೇಸೀಯವಿದಿತ ಪು
2 ಸ್ತಕ ಚಾರುಗಚ್ಛೆ । ಯಃ ಕುಂಡಕುಂದ ಮುನಿವಂ
3 ಶಲಲಾಮ ಭೂಲ್ಲಲಿತಕೀರ್ತಿ ಮಹಾ

4. ಮುನೀಂದ್ರಃ ॥ ತತ್ಪಾದ ಯುಗಲಾಂಭೋಜ ಶೇಖರೀ
5. ಭೂತಮಸ್ತಕಃ ಜಿನದತ್ತಾನ್ವಯಃ ಸ್ವಾಮೀ ಯೋ ಭೂತ ।
6. ನಂದನಃ ॥ ಸ್ವಸ್ತಿ ಶ್ರೀ ಸಕವತ್ಸರೆ
7 (ಈ ಪಂಕ್ತಿ ಅಷ್ಟಬಂಧನದಲ್ಲಿ ಸೇರಿದೆ)

ಜಿನ ಬಿಂಬದ ಬಲಗೈ ಕೆಳಗಡೆ—
1 ಪೃಥ್ವೀಪತಿಃ ಸೊ
2 ಯಂ ಶ್ರೀಕಳಶಾ
3 ಖ್ಯ ಚಾರು ನಗರೇ ಶ್ರೀ ಚಂ
4. ದ್ರನಾಥ ಪ್ರಭೋಃಪ್ರಿ
5. ತ್ಯಾಸಾಧಯದುತ್ಸ
6. ವೇನ ಮಹತಾ ಬಿಂಬ
7. ಪ್ರತಿಷ್ಠಾಪಿತಂ॥ ಶ್ರೀ

ಎಡಗೈ ಕೆಳಗೆ—
1. ಶ್ರೀ ದೇವಚ[ಂ]
2 ದ್ರ ದೇವರು ಗೆ
3 ಯಿಒದು

Transliteration

1. Srī Mūla-saṁgha Panasōgavatī prasiddha Dēsīya-vidita Pu-
2. staka-chārugachchhe | yah Kumdakuṁda muni-vam-
3. śa-lalāmabhūl-Lalitakīrtti mahā-
4. munīṁdrah || tat-pāda-yugalāṁbhoja śēkharī-
5. bhūta mastakah Jinadattānvayah svāmī yōbhūta
6. namdanah || svasti śrī Sakavatsare

Below the right hand of the god—
1. prithvīpatih| sō-
2. yam śrī Kalaśā-
3. khya chāru-nagare śrī Cham
4. dranāthaprabhō pri-
5. tyā sādhayad utsa-
6. vēna mahatā bimba-
7. pratishtāpitam ‖ śrī

Below the left hand—
1 srī Dēvacha[m]
2 dra dēvaru ge-
3 yi odu

Note

The record is engraved on either side of the Chandranātha image which is the main image in the basti The purpose of the inscription is to record the installation of the image of Chandranātha by Dēvachandra, disciple of Lalitakīrtti-dēva belonging to Mūlasangha, Panasoge lineage Dēsiyagana, pustakagachchha and Kondakumdānvaya The date of the record is gone Probably it belongs to about the 12th century A D

9

On the pedestal of the Chaturvimsati Tīrthankara images in the same basti
ಅದೇ ಬಸ್ತಿಯ ಚತುರ್ವಿಂಶತಿ ತೀರ್ಥಂಕರ ವಿಗ್ರಹಗಳ ಪೀಠದಲ್ಲಿ ಬರೆದಿರುವುದು

1. ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಮನ್ಮಥ ಸಂವತ್ಸರ ಪ್ರಥಮ ಶ್ರಾವಣ ಶು ೧ ಗುರುವಾರ ಪುಷ್ಯನಕ್ಷತ್ರದಲೂ ಶ್ರೀ ಚಂದ್ರನಾಥನ ಚೈತ್ಯಾಲಯದಲೂ
2. ತೊಳಹರಬಳಿಯ ಅನತಕ ಸೆಟ್ಟಿತಿಯ ಪಗ ಅದಿಸೆಟ್ಟಿಯೂ ಯೆರಗಿಸಿದ ಚತುರ್ವಿಂಶತಿ ತೀರ್ಥಂಕರರ ಪ್ರತುಮೆಯನು ಯಿರಿಸಿ ಕ್ರ

3 ತಾರ್ತ್ಥನಾಡೆನು ಭದ್ರ ಶುಭಂ ಮಂಗಳಂ ಭೂಯಾತ್ ಪುನದ್ದರ್ಶನಂ ಶುಭಂ ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Transliteration

1 svasti srīmatu Manmatha-samvatsara prathama Srāvana śu 1 Guruvāra Pushya nakshatradalū śrī Chamdranāthana chaityālayadalū

2 Tolaharabaliya Anataka seṭṭitiya maga Ādisettiyū yoragisida Chaturvimsati tīrthankarara pratumeyanu yirisi kru-

3 tārttha nādenu bhadra śubham mamgalam bhūyāt punaddarśanam śubham mamgala mahā śrī śrī śrī

Translation

Be it well. On Thursday, the 1st of the bright half of the earlier Srāvana in the year Manmatha, (I), Ādisetti, son of Anataka settiti of Tolaharabaḷi, having consecrated the image of the Chaturvimsati Tīrthankaras in the Chandranātha chaityālaya, became contented. May there be prosperity, happiness and good fortune

Note

This inscription records the installation of the Chaturvimsati Tīrthankara image in the Chandranātha basti at Kalasa by Ādi Seṭṭi, son of Anantaka settiti. Since the śaka year is not given, the date cannot be fixed Paleographically, however, the record appears to belong to about the 14th century A D

MYSORE DISTRICT

T.-Narasipur Taluk

10

At Muttalavādi Kebbehundi, Sōsale hobli, on a stone lying in front of Sambhulinga temple

Size 4′ × 1′

ಸೋಸಲೆ ಹೋಬಳಿ ಮುತ್ತಲವಾಡಿ ಕಬ್ಬೆಹುಂಡಿ ಶಂಭುಲಿಂಗ ದೇವಸ್ಥಾನದ ಮುಂದೆ ಬಲಗಡೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 4′ × 1′

1 ಶ್ರೀಮತು ಶ್ರೀ
2 ನಯಂಬುನಾ
3 ದೇವರಿಗೆ ಗಾವೊ
4. ಬರಿ ಮಲ್ಲಅಯ್ಯಂ
5. ಗಳ ಮಕ್ಕಳು
6 ಕೋಜದೇವ ಅ
7. ಗಳು ಬಿಟ್ಟ ಧ

8. ರ್ಮ್ಮ ದುಂದುಬಿ
9 ಸಂವತ್ಸರದ ಮಾ
10. ಗ ಸು ೧ ಲುದ
11. ಂರ್ಮ್ಮದಗಳು ಸ್ವ
12 ಯಂಬುವ ದೇವ
13. ರ್ಗ್ಗದತ್ತಿದೆಗಾಗ
14. ಂಡ ಹಡುಪ
15 ಕ್ಕೆ ಬಿ ತೊಗೆ ಇ
16. ಧರ್ಮ್ಮವನಳಿ
17. ದಡೆ ಗಂಗೆ
18 ಯತಡಿಕ
19 ವಿಕವಿಲೆ

ಎಡಗಡೆ—

20 ಕೊಂದ ಪಾ
21 ಪಕ್ಕೆ
22. ಹೋಹರು

Transliteration.

1 śrimatu śrī
2. Sayambu nā-
3. dēvarge Gāvo-
4 bari Malla Ayyan-
5 gala makkalu
6 Kōja dēva ā-
7 galu bitta dha-
8. rmma Dumdubhi
9 samvatsarada Mā-
10 ga su 1 lu da-
11. rmmmada galu Sva-
12 yambuva dēva-
13. rgge dattidegāga-
14 inda hadupa-
15 kke bitoge i
16 dharmmavan ali-
17 dade Gamge
18 ya tadi ka-
19. vi kavile

Left—

20 komda pā-
21 pakke
22 hōharu

Note

This inscription records some grant made to the god Svayambhunātha by Kōjadēva Ayya, son of Gāvōbari Malla Ayya. The details of the grant are not clear.

The saka date is not given. The record probably belongs to the 15th century A.D. It ends with the usual imprecatory sentence

11

On a stone built into the side of a canal near the sluice of Mādhavamantri dam at Talakāḍ

Size 3 × 2½′

ತಲಕಾಡು ಮಾಧವಮಂತ್ರಿ ಆಣೆಕಟ್ಟಿನ ತೂಬಿನ ಹತ್ತಿರ ಕಾಲ್ವೆಗ ಹೊರಪ್ಮೈಗೆ ಜೋಡಿಸಿರುವ ಕಲ್ಲು,
ಪ್ರಮಾಣ 3′×2½′

1 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಶಸ್ತಿ ಸಹಿತಂ ಶ್ರೀ ಮನುಪ್ರತಾಪ
2 ಹೊಯಿಸಳ ಬಳ ಶ್ರೀ ವೀರಬಲ್ಲಾಳ
3. ರು ಪೃಥುವಿರಾಜ್ಯಂ ಗೈ ಉತ್ತಿರಲು ಶ್ರೀ ಮನು ಮಹಾ
4 ಮತಿಗೆ ಸ್ತಳವಾಗಿದ್ದ ಅ ಅಮ
5. . ನೆಯ ಕವಿ ಪಸಾಯಿ
6 ಮಪ್ಪ ಬಾ
7 ರು . ಶ್ರೀಮ
8 ಂವಿ . ಸಾನದ
9 . ಬಲಾ
10 . . . ಯ . ತಣನಣವೃತಿ
11 ಣ ಮ
12 ಡ ಡ ಅ . . . . ಯ
13 . ಂಗಳು ಸೋಮನಾ
14 . ವಾಗಿವೆ . ನಿಯ
15 ವಾಗಿ ಹಿಯಸಹಾಜನಂ ತಳಕಾಡ ಆ ಅ
16. . . ರ ತಾಯ

Note

The stone on which the present record is inscribed has been used for constructing the sides of a canal which has caused much damage to the inscription Hence it is full of lacunae It belongs to the reign of the Hoysaḷa king Vīraballāla and appears to register a grant of some vrittis, the details of which have all gone.

12

At Nanjangūd, on the vajrāngi of the god Parasurāma
ನಂಜನಗೂಡು ಪರಶುರಾಮದೇವರ ವಜ್ರಾಂಗಿಯ ಕೆಳಭಾಗದಲ್ಲಿ ಬರೆದಿರುವುದು

1. ಶ್ರೀ ಪರಶುರಾಮ ಪ್ರಸಂನ್ನಾ ‖ ಶಾಲಿವಾಹನಶಕಾಬ್ದ ೧೭೮೩ ನೆ ರವುದ್ರಿ ಸಂ। ಮಾಘ ಮ್ಸಾದಲ್ಲೂ ನಂಜನಗೂಡು ಪರಶುರಾಮ ಸ್ವಾಮಿಯವರ ಕವಚದ
2 ಶೇವಾರ್ಥವನ್ನು। ಮ ದಳವಾಯಿಸ್ವಾಮಿಯವರ ಹಟ್ಟಿ ತೆಲುವೆ ಬಣಜಿಗರ ಯಜಮಾನ ರಾಮಯ್ಯನವರ ಕುಮಾರ ವೆಂಕಟ ದಾಸ್ಯೆಯ್ಯನ ಶೇವಾರ್ಥ, ಶ್ರೀ

Transliteration

1 śrī Parasurāma prasamnnā ‖ Sālivāhana śakābda 1783 ne Ravudri sam। Māgha msādallū Namjanagūdu Paraśurāmasvāmiyavara kavachada

2 sēvārthavamnnu | ma Dalavāyı svāmıyavara hattı-Teluvebanajigara yajamāna Rāmaıyyanavara kumāra Vemkaṭadāsaıyyana śēvārtha śrī

Note

This and the following records of the Nanjangud taluk have been noticed by Rao Bahadur R Naıasımhachar ın M A R for 1918 Their texts and translıterations are publıshed here with notes

The present record registers the grant of the *kavacha* on which the record ıs engraved, to the god Parasurāma by Venkatadāsaıya son of Rāmaıya, chief among the Teluve Banajigas of Dalavāyısvāmıyavara hattı The gıant ıs made ın the month of Māgha of the year Ravudrı, the śaka vear beıng 1783, which corresponds to Jan—Feb. 1862 A D The week day and tıthı are not gıven

13

At Nanjangūd, on the pedestal ın fıont of the Basavanna ımage ın the ruined mantapa by the side of the road leading to the ııveı from the taluk office

ನಂಜನಗೂಡು ತಾಲ್ಲೂಕು ಕಚೇರಿಗೆ ಈಶಾನ್ಯದಲ್ಲಿ ನದಿಗೆ ಹೋಗುವ ದಾರಿಗೆ ಎಡಕ್ಕೆ ಇರುವ ಹಾಳು ಮಂಟಪದೊಳಗೆ ಇರುವ ಬಸವಣ್ಣ ವಿಗ್ರಹದ ಮುಂದುಗಡೆ ಪೀಠದ ಕಲ್ಲಿನಲ್ಲಿ.

1 ಕೀಲಕನಾಮ ಸಂ॥ ಮಾಘ ಬಹು
2 ಳ|೫| ಲು ಪ್ರತಿಷ್ಟರಾದ ಬಸವೇಶ್ವ
3 ರ ಸ್ವಮಿಯವರು ಕಾನಾಕನಾ ಹಳಿ
4 ರಂಗಯನ ಸೇವಾರ್ಥ॥

Transliteration

1 Kīlaka nāma sam‖ Māgha bahu-
2 la| 5lu pratıshtarāda Basavēśva-
3 ra svamıyavaru Kānākanā halı
4 Ramgayana sēvārtha‖

Note.

This record on the pedestal lıke stone kept ın fıont of the Basanna ımage states that the god was conoecrated on the fifth day of the dark half of Māgha ın the year Kīlaka by one Ramgaya Kānakānahallı. No Saka date ıs gıven.

14

At the same place, Nanjangūd, on a pıllar ın the snānamantapa at Manıkarnıkā ghāt

ಅದೇ ಊರಿನಲ್ಲಿ ಮಣಿಕರ್ಣಿಕಾ ಘಟ್ಟದಲ್ಲಿ ಸ್ನಾನ ಮಂಟಪದ ಕಂಬದ ಮೇಲೆ.

(ಮೇಲುಭಾಗ)--

1 . ॥ ಸ್ವಸ್ತಿಶ್ರೀವಿ
2 ಜೆಯಾಭ್ಯುದಯಶಾ
3 ಲೀ ವಾಹನ ಶಕ
4 ವರುಷ ೧೫೫೫ ಯ
5 ಶ್ರೀಮುಖ ಸಂವತ್ಸರ ವ
6 ಯಿಶಾಖ ಶುಧ ೧೫ ಯ

(ಕೆಳಭಾಗ)—
7 ಲು ಶ್ರೀಮಂಮಹಾ
8 ದೇವ ದೇವೋತ್ತಮ ಶ್ರೀ
9 ನಂಜುಂಡೇಶ್ವರ ಸ್ವಾಮಿ
10 ಯವರ ಪಕ್ಷೋತ್ಸವ ಮಾ
11 ಸೋತ್ಸವಕೆ ಮೂಗೂರ
12 ಸಂಣ ಬಸವಗ
13 ವುಡ .

Transliteration

Top portion—
1 . . . . ‖ svasti śri vi-
2 jeyābhyudaya Śā
3 livāhana śaka
4 varusha 1555 ya
5 Śrīmukha samvatsara Va-
6 yiśākha sudha 15 ya

Lower portion—
7 lu srīmam mahā
8 dēva dēvōttama srī
9 Namjumḍēsvara svāmi-
10 yavara pakshōtsava mā-
11 sōtsavake Mūgūra
12 Samna Basava ga-
13 vuda . . . .

Note

This inscription is on a pillar in the snāna-mantapa on the bank of the Kapilā river. It records a grant made by Sanna-Basava-Gavuḍa of Mūgūr to provide for the fortnightly and monthly festivals of the god Nanjundēśvara of Nanjangūḍ The details of the grant are gone The date of the grant is Ś 1555, Śrīmukha sam. Vaiśākha śu 15, which corresponds to Sunday the 14th April 1633 A D.

15

At Toremāvu, on a vīragal in the lands belong to the Srīkanthēśvara temple.
ಅದೇ ಹೋಬಳಿ ತೊರೆಮಾವಿಗೆ ಎಡಪಾರ್ಶ್ವದಲ್ಲಿ ಶ್ರೀಕಂಠೇಶ್ವರ ದೇವಸ್ಥಾನದ ಇನಾಮತಿಯ
ಗದ್ದೆಯೊಳಗಿರುವ ವೀರಗಲ್ಲು

(ಬಲಪಾರ್ಶ್ವ)—
1 ಸ್ವಸ್ತಿಶ್ರೀರಜ್ಯ
2 ಲಸಂವ
3 ತ್ಯವಕ್ಕ .
4 . . ಳಿಗ
5 ಳ್ಯೊದ .

(ಎಡಪಾರ್ಶ್ವ)—
11 ತೆಙ
12 ನಗವುಣ್ಡ
13 . .
14 . . . ಮನ

15 . ಧ . ಕಲಿ
16 ಯ್ಯಣ್ಣ [ತ್ತು] ಱು
17 ಗೊಳ್ತಾನುಕಾದಿ
18 ತ್ತಮಳೇಸ್ವರ
19 ಭಕ್ತಂ ಅಣ್ಣನ
20 ದಣ್ಡ ಕೆಳಗೆ
21 ಯ್ದ ಕುಪ್ಪಂಮ
22 ಣಲಿಯುಳ್ ಆ
23 ಯ್ಗುಳ ಬೆದೆ ಮ
24 ಣ್ಣು ಇದನಿಚ್ಚಿ
25 ಸುವಗೆ ಸಲ್ಲ
26 ದು ಅಕ್ಷಯಸು
27 ನಿಧಿಯ್ಯ

Transliteration

Right side—

1. śvasti śrī rajya
3 . . la samva
3. tya vakya .
4 . liga . . .
5 . . lvoda
.

Left side—

11 tera . ,
12 na gavumda
13 . . . .
14 mana
15 . dha · Kali
16 yyanna [tu] ru
17 gol tānu kādi
18 ttamalēsvara
19 bhaktam annnana
20 danda kelage
21 yda Kuppamg
22 naliyul a-
23 ygula bede ma-
24 nnu idan ichci-
25 suvage salla-
26 du akshaya su-
27 , nidhiyya

Note

This fragmentary record which is on a vīragal refers itself to the reign of Satyavākya-permānadi. It seems to be dated in Pingala which probably corresponds to 897 A D It mentions *Sri-rajya*(the fortunate Ganga Kingdom) and records the death, during a cattle raid, of Kaliyanna and the grant for him of land that could be sown with five *kolagas* of seeds at Manali It closes with this sentence—To him who covets this, everlasting happiness will be out of the question The king intended appears to be Ereyappa.

16

At Badanālu, Nanjangūḍ taluk, on a vīragal under the pipal tree in front of the Vijayamma temple
Size 4′×2½′

ನಂಜನಗೂಡು ತಾಲ್ಲೂಕು ಕಸಬಾಹೋಬಳಿ ಬದನಾಳು ಗ್ರಾಮದಲ್ಲಿ ವಿಜಯಮ್ಮನ ದೇವಸ್ಥಾನಕ್ಕೆ ಎದುರಿಗೆ
ಅರಳಿಕಟ್ಟೆಯ ಹತ್ತಿರ ಇರುವ ವೀರಗಲ್ಲು
ಪ್ರಮಾಣ 4′×2′

1 . . . . ವೆಹಳನ
2 ಪ್ರಮತ್ತಿ ಸಂವತ್ಸರದ ಕಾರ್ತ್ತಿಕ ಬ ೫ ಸೋಲು
3 ದೊಡತಂಮಣ್ಣಗೆ ನಿಂದ ವೀರಗಲ್ಲು

Transliteration

1 . . va halana
2 Pramatti samvatsarada Kārttikha ba 5 Sō lu
3 Dodatammannage ninda vīragallu

Note

The record is on a vīragal which is set up in memory of Doda tammanna on Monday 5th of the dark half of Kārttikha in the year pramāthi It is not known whether Dodda Tammanna died in any battl The śaka year is not given Since the characters appear to belong to the 14 o 15th century the date might be taken as corresponding to Monday the 3rd November 1399 A D.

17

At Dēbūr, Nanjangūd taluk, inscription No Nanjangūd 27 (revised).
ನಂಜನಗೂಡು ತಾಲ್ಲೂಕು ದೇಬೂರಿನಲ್ಲಿರುವ 27ನೇ ನಂಬರು ಶಾಸನದ ತಿದ್ದಿರುವ ಪ್ರತಿ.

1 ಸ್ವಸ್ತಿಶ್ರು . ಣಿವರ್ಮ್ಮಧರ್ಮ್ಮ
2 . . ನನ್ದಿ
3. . . ಶ್ರೀಮತ್ ರಾಜಮಲ್ಲಪೆರ್ಮ್ಮಾನಡಿಗಳ್
4 ಪ್ರಿಧಿವೀರಾಜ್ಯಂಗೆಯೆ . , . .
5 . . . - . . . . .
6 ಷದಿಟ್ಟಿ ಯಿಸಿಕಿ . ಖ
7 ಪೆರ್ಮ್ಮಾನಡಿಗಳು ಬೂತರಸರ . . . . . .
8 . . , ... ದಾನಟಿಟಿದೊಂ ವಾರ
9 ಣಾಸಿಯುಮನಟಿದ ಬಹುಭಿರ್ವ್ವಸುಧಾಭೋ
10 ಕ್ತಾ ರಾಜಭಿಶಕರಾದಿವಿ ಯಸ್ಯಯಸ್ಯಯದಾಭೂಮಿಸ್ತಸ್ಯತಸ್ಯತದಾಫಲಂ
11 ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತಿ ವಸುಂಧರಾ ಷಷ್ಟಿರ್ವ್ವರ್ಷ ಸಹಸ್ರಾಣಿ
12 ವಿಷ್ಠಾಯಾಂ ಜಾಯತೇಕ್ರಿಮಿಃ ಸ್ವಂದಾತುಂ ಸುಮಹಚ್ಛಕ್ಯಂ ದುಃಖಮನ್ಯಸ್ಯಪಾಲನಂ
13 ದಾನಂ ವಾ ಪಾಲನಂ ವೇತಿ ದಾನಾಚ್ಛ್ರೇಯೋನುಪಾಲನಂ . .

Transliteration.

1 svasti ma . ni-varmma dharmma
2. . . . . Nandi
3. . . , śrīmat Rājamalla-permmānadigal
4. pirthivī rajyam geye
5. . . . .
6. sha dilda . . yi siki . . . kha
7. de Permmānadigalu Būtarasara . . . .
8 . . . . dān alidōm Vāra-
9. nāsiyuman alida bahubhir vvasudhā bhō-
10 ktā rājabhi Śakarādivi yasya yasya yadā bhūmistasyā tasya tadā phalaṃ
11 sva-dattām para-dattām vā yō harēti vasumdharām shashtir vvarsha saha-
srāṇi
12. vishthāyām jāyatē krimih svaṃ dātum su mahachchhakyam duhkhamanya-
sya palanam
13 dānaṃ vā palanaṃ vēti dānāchchrēyōnupālanam

Note

This worn out epigraph at Dēbūi, (E C. III Nanjangūd 27, now revised,) refers itself to the reign of the Ganga king Rājamalla-permānaḍi, lord of Nandigiri and mentions Būtarasa The details of the grant are gone, and we have only the usual final imprecatory sentence and three final verses As Būtarasa was the younger brother of Rājamalla II, the latter seems to be the king ieffered to in the record. Its peiiod may be about 875 A D.

18

At Yīrēdēvanapuia, same taluk on a stone set up in the Kenchamolle Nanjegauda's gardens

Size 5′×4′.

ಅದೇ ತಾಲ್ಲೂಕು, ಯೀರೇದೇವನ ಪುರಕ್ಕೆ ಸೇರಿದ ಕೆಂಚಮೊಳ್ಳೆ ನಂಜೇಗೌಡನ ತೋಟದ ಪಶ್ಚಿಮದ ಒಡ್ಡೆಯಲ್ಲಿ ನಿಂತಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 5′×4′.

1 ಶುಭಮಸ್ತು ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯು
2 ದಯ ಶಾಲಿವಾಹನಶಕ ವರುಷ ೧೪೧೦ ಸಂದಕೀ
3 ಲಕ ಸಂವತ್ಸರದ ಚಯಿತ್ರ ಶುಧ ೭ ಲೂ ಶ್ರೀಮನ್ ಮಹಾದೇವದೇ
4. ವೋತ್ತಮಂ ಶ್ರೀ ನಂಜಲುಗೂಡುಶ್ರೀಕಂಠ ದೇವರ ಅಮ್ರುತಪಡಿ ಅಂ
5 ಗರಂಗ ಭೋಗಕೆ ಸಮರ್ಪ್ಪಿಸಿ ಕೊಟ್ಟ ಗ್ರಾಮದ ಶಿಲಾ ಶಾಸನದ
6 ಕ್ರಮ ಎಂತೆಂದರೆ ತಗಡೂರು ಸ್ತಳದ ಬದಣೆವಾಳ ಕಾ
7. ಲುವಳ್ಳಿ ದೇವರಾಯಪುರದ ಗ್ರಾಮವನೂ ಆನೆಯ
8 ಖೇಡೆಯ ನಂಜರಾಯಗಳೂ ಸರ್ವಮಾನ್ಯವಾಗಿ ಕೊಟ್ಟನು
9. ಆ ಗ್ರಾಮದ ಚತುಸ್ಸೀಮೆಯ ವಿವರ । ಯೀಶಾಂನ್ಯ ಆದಿ
10 ಹೊಳಲವಾಡಿಯ ಸೀಮೆ ದೇವರಾಯನಪುರದ ಚಿಕಯನ
11 ಕೆಱೆಯ ಏರಿ ಮೊದಲಾಗಿ ಅಂಕವ್ವೆ ದೇವಿಯ ಪಾಲಪರಿ
12 ಯಂತರ ಹಾಕಿದ ಸೀಮೆಗಲ್ಲಿಂದ ಪಡುವಲು ಸಲುಉದು
13 ಆಗ್ನೇಯ ಮೊದಲಾಗಿ ನೈಋತ್ಯಪರಿಯಂತರ ತೆಂಕಣ ತಟ್ಟು ಬ
14 ದಣೆವಾಳ ನಂಗವಾಡಿಯ ಪೋಣ್ ಎಡತಲೆಯ ಸೀಮೆಯಿಂದ
15 ಬಡಗಲು ಸಲುಉದು ಪಡುವಣ ತಟ್ಟುಗುಣವಂತಗಾಲ
16. ಬಿಹಳಿಗೋಳೂರ ಸೀಮೆಗಲ್ಲಿಂದ ಮೂಡಲು ಸಲುಉದು
17 ಬಡಗಣ ತಟ್ಟುಗೆ ಕಳಿಯ ಹಳ ಸೀಮೆಮುತ್ತುವನ . .
18 ಡು ಕ ದೆ . ರು ತೆಂಕಸೀಮೆ .

(ಹಿಂಭಾಗ)—

19 ಬೆದಲು ತೋಟ ತುಡಿಕೆ ಕಳ ಕೋರಾರ ಸುಂಕ ಚರಾ
20 ದಾಯ ಅಡತೆಱೆ ಕುಂಬಾಱುದೆಱೆ ಬಿನುಗು
21 ಬೆಸಒಕ್ಕಲು ತಗಡೂರ ಸ್ಥಳಕ್ಕೆ ಸಲುವ ಸುಂಕ ಹತ್ತಿ
22 ಯ ಸುಂಕ ಮುಂತಾಗಿ ಏನುಳ ಸರ್ವ್ವಸ್ವಾಂಮ್ಯವನು
23 ಆಗುಮಾಡಿ ಕೊಂಡು ವೀರಭದ್ರದೇವರ ಅಂಗ ರಂಗ
24. ಭೋಗಕೆ ಸಲುದು ಆ ಗ್ರಾಮದ ಚತುಸೀಮೆಯ ಒ
25. ಳ ಗುಳ ನಿಧಿ ನಿಕ್ಷೇಪ ಜಲಪಾಷಾಣ ಸಿದ್ಧಸಾಧ್ಯ ಆಕ್ಷೀ
26 ಣಿ ಆಗಾಮಿ ಎಂಬ ಅಷ್ಟಭೋಗ ತೇಜಸ್ವಾಮ್ಯ ಸರ್ವ್ವ ಪ್ರಾಪ್ತಿಸ
27 ರ್ವಸ್ವ ಬಳಿ ಸಹಿತವಾಗಿ ಆ ಚಂದ್ರಾರ್ಕ್ಕರ ಸ್ತಾಯಿ ಆಗಿ ಸು

28 ಖದಿಂ ಭೋಗಿಸೂದ ಎಂದು ಕೊ ಸನ ಹಳಿಯ ಅಲ
29 ಪ್ಪ ಸಿ ಯರ ಮಗ ಪ್ರಧಾನ ದೇವರಾಜಯಗಳ ನಂಜಲು
30 ಗೂಡಲು ಮಾ ಸಿ . . . . . .
31. ಯ ನಂಜರಾಯಗಳು ಕೊಟ ಗ್ರಾಮ
32 .
33 . . . .

Front — *Transliteration*

1 śubham astu I svasti śrī vijayābhyu-
2 daya Śalivāhana śaka varusha 1410 samda Kī-
3 laka samvatsarada Chayitra śudha 7 lū śrīmamn Mahādēva dē-
4 vōttamam śrī Namjalugudu Śrīkamtha dēvara amrutapadi am-
5 ga ramga bhōgake samarppisi kotta grāmada silā-śasanada
6 kramav-emtemdare Tagadūru staḷada Badanevālā kā-
7 luvalli Dēvarāyapurada grāmavanū āneya
8 khēdeya Namjarāyagalū sarvamānyavāgi kottanu
9 ā grāmada chatus-sīmeya vivara I yīśāmnya ādi-
10 Holalavādiya sīme Dēvarāyapurada Chikayana-
11 keṛeya eri modalāgi Amkavve dēviya pāla pari-
12 vamtara hākida sīmegallimda paduvalu salu-udu
13 āgnēya modalāgi nairutya pariyamtara temkana tattu Ba-
14 danevāla Namgavādiya vōni Edataleya sīmeyimda
15. badagalu salu-udu paduvana tattu gunavamtagāla-
16 bihali Gōlūra sīmegallimda mūdalu salu-udu
17. badagana tattuge Kaliya hala sīme muthuvana . . . .
18 . du ka . de ru temka sīme . . . .

Back Side—

19 bedalu tōtā tudike kala kothāra sumka charā-
20 dāya ādatere kumbāru dere binugu
21 besa okkalu Tagadūra sthalakke saluva sumka hatti-
22 ya sumka mumtāgi ēnula sarva svāmyavanu
23 āgu mādikomdu Vīrabhadra dēvara āmga ramga
24 bhōgake saludu ā grāmada chatu sīmeya o-
25 lagula nidhi nikshēpa jala pāshāna siddha sādhya ākshī-
26. ṇi āgāmi emba ashta bhōga tēja svāmya sarvva prāpti sa-
27. rvvasva bali sahitavāgi āchamdrārkka stāyiāgi su-
28 khadim bhōgisūda emdu ko . sana haliya Ala-
29 pparasiyara maga pradhāna Dēvarājayagala Namjalu-
30 gūdalu mā si .
31 ya Namjarāyagalu kota grāma .
32 . .
33 . . .

Translation

May there be good fortune Be it well. In the year 1410 of the prosperous Śālivāhana era the year Prabhava, on the 7th lunar day of the bright half of Chayitra —The stone śāsana of the grant of village, for the offerings of rice,

decorations and enjoyments for the greatest of the gods, Śrīkanṭha dēva of Nanjalugūdu thus . Hunter of the elephants Nanjarāya granted the village Dēvarāyapura, hamlet of Badanevālu of Tagadūra sthala, free of taxes

The details of the four boundaries of the village—beginning from north-east—from the tank bund of Chikayanakere of Devarāyapura belonging to Holalavādiya sīme up to the boundary stone set up for the portion of Ankavve dēvi where it turns towards west. From the south-east to south-west in the south it goes up to the end of the left top of Nangavādi līne belonging to Badanevāḷu where it turns towards north In the west at the boundary stone of Gōlūru belonging to the village Gunavantagāla it turns towards east In the north the streamlet kaliya halla is the boundary . 'The dry lands, gardens, *tudike kala kothāra*, customs dues, income from movables, goat-tax, potter-tax, right over the low-castes (*binugu*), free labour (*bese okkalu*), customs dues belonging to Tagadūra sthala, customs on cotton and all other rights of possession are granted for the decoration and enjoyment of the god Vīrabhadra Within the four boundaries of that village the eight rights and powers of enjoyment including treasure on the surface or underground, water-springs, minerals, ready income, possibilities, imperishables and futures, with all the income and all grants might be enjoyed in happiness for as long as the moon and sun endure . This village granted by Nanjaraya . .

Note

This record registers the grant of Dēvarāyapura, a hamlet of Badanevālu, in Tagadūr sthala a sarvamānya by the hunter of elephants Nanja Rāya, to provide for offerings of rice, decorations and enjoyments for the greatest of the gods, Śrikantha dēva of Nanjalugūdu The name of minister Dēvarājaya occurs at the end The date of the record, *viz*, Ś 1410, Kīlaka sam Chayitra su 7 corresponds to Thursday, 20th March 1488 A D

19

On a slab built into the ceiling of the mukhamantapa of the Sōmēśvara temple at Mūdahalli, Chickkayyanachatra hobli.

Size 4′ × 2½′

ಚಿಕ್ಕೈಯನ ಛತ್ರದ ಹೋಬಳಿ ಮೂಡಹಳ್ಳಿ ಸೋಮೇಶ್ವರ ದೇವಸ್ಥಾನದ ಮುಖಮಂಟಪದ ಚಾವಣಿಗೆ ಸೇರಿಸಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 4′ × 2½′

1 ಸ್ವಸ್ತಿ ಶ್ರಿ ಸತ್ಯವಾಕ್ಯ
2 ಪೆರ್ಮ್ಮಾನಡಿಗಳೆ ಪ
3 ಟ್ಟಂಗಟ್ಟಿದ ಪಂನೆರೆಡನೆಯ ವ
4 ರ್ಷ್ಷದೊಳ್ ಯಿಸಕಂದ
5 ತಲೆದೆಳಸಗ . . .

Transliteration.

1 Svasti śri Satyavākya-
2 Permmānadigale pa-
3 ttamgattida pamneredaneya va-
4. rshshadol yisakamda
5 taledelasaga

Note

The record belongs to the reign of the Ganga king Satyavākya Permānadi and is dated in the 12th year of his coronation. The king intended appears to be Ereyappa. The details of the grant are gone

20

On a beam of the Mallēśvara shrine in the Basavēśvara temple to the north-east of Basavanapura, Chickkayyana Chhatra hobli

ಅದೇ ಹೋಬಳಿ ಬಸವನಪುರಕ್ಕೆ ಈಶಾನ್ಯದಲ್ಲಿರುವ ಬಸವೇಶ್ವರ ದೇವಸ್ಥಾನದೊಳಗಣ ಮಲ್ಲೇಶ್ವರ ಗುಡಿಯ ಮುಂದಣ ತೊಲೆಯಮೇಲೆ

1. ಶ್ರಸ್ತಿ ಶ್ರಿವಿಜೆಯಭಿ ಶ್ಯಲಿವಾಹ
2. ನಸಕಬ್ದ ೧೬೪೮ನೆ ಪಾರಾಬವ
3. ನಾಮಾಸಂವಚರದಕರ್ತಿಕ ಸು ೧೫
4. ಲು ಶ್ರೀರಂಗಪಟ್ಟಣದ ಸೆಟಗಾರಾ
5 ಬಾಲಂಣ ಸೆಟಿ ಮಾಡಿದ ಸ್ವಮಿ ಸೇವೆ ಶ್ರೀ

Transliteration.

1 śrasti śrī vijeyabhi Syalivāha-
2 na sakabda 1648 ne Pārābava
3 nāmā samvacharada Kartika su 15
4 lu Śrīramgapattanada Setagārā
5 Bālamna seti mādida svami sēve śrī

Note

The inscription records that a devotee by name Bālamna setti of Śrīrangapattana did service to the god Since the record is inscribed on a beam in front of the Mallesvara temple, it is possible that that portion of the temple was built and granted by Bālanna setti The date, 15th of the bright half of Kārttika in the year Parābhava, the śaka year being 1648, corresponds to Saturday the 29th October 1726 A.D

21

At Hejjigehalli, same hobli, on a stone in the wet lands by the side of the canal

ಅದೇ ಹೋಬಳಿ ಹೆಜ್ಜಿಗೆಹಳ್ಳಿಯಲ್ಲಿ ನಾಲ ಪಕ್ಕದಲ್ಲಿರುವ ಗದ್ದೆಯಲ್ಲಿಯ ಕಲ್ಲು

1 ಉಪಿನ ಹ
2 ಳಿಯ ಮಂ
3. ಚಣನವ
4 ರಿಗೆ

Note

This short record mentions a grant made to Manchana of Upinahali, probably of the lands in which the stone stands But the record gives no other details as to who made the grant or when it was made.

22

On a stone to the south of the Jumma Masjid at Dodda Kavilande, Nanjangud Taluk.

Size 5'×2'

ನಂಜನಗೂಡು ತಾಲ್ಲೂಕು ದೊಡ್ಡ ಕವಿಲಂದೆ ಹೋಬಳಿ ಕಸಬಾ ಗ್ರಾಮದಲ್ಲಿ ಜುಮ್ಮಾ ಮಸೀತಿಗೆ ದಕ್ಷಿಣದಲ್ಲಿ ನಿಂತಿರುವ ಕಲ್ಲು.
(ಶಂಖ, ಚಕ್ರ, ಮಧ್ಯದಲ್ಲಿ ಕೊಡೆ.)
ಗ್ರಂಥ ಮತ್ತು ಅರವಕ್ಷರ
ಪ್ರಮಾಣ 5'×2'

1. ஸ்ரீ பதோவ . . . . . .
2. . ஸம்ஹ்ருத . க . ; ஸ்யரா.
3. ண ர த . க . . ஶா
4. . . . ஸ்வஸ்தி ஸ்ரீ ப்ரதாபசக்ர
5. த்தி ஸ்ரீ விஷ்ணுவர்த்தந பொய்ஸள ஸ்ரீவீர
6. நாரஸிம்ஹதேவர் ப்ருத்வீராஜ்யம
7. பண்ணியருளாநிற்க ஶகா . .
8. ககசக செண ற்தாரண ஸம்
9. சஸாரத்துமீ் நடாஸத்து வொள
10. . முத . . திங்கட்கிழமை
11. . . ப . ர . ற ஒ . .
12. . . . . . ந்து . தேவர்க்கு
13. . . . . . நாடு
14. . . . .
15. . . . . .
16. . . .
17. . .
18. . . . . .
19. . . .
20. .
21. . . . .
22. . . . . . .
23. . . .
24. . . .
25. . . . . ப்ரஹ
26. . . விஷ்ணு ர நம்
27. ஹ . தேவஸ்வவார்ருவெள

Transliteration

1. śrī bha tōva . . .
2. samhritī kārana . . . nōia
3. nasyāhu ta da . sya śā
4. . . svasti śrī pratāpa chakia
5. tti śrī Vishnuvardhana Pośaḷa śrī vīra
6. Nārasimhadēvar prithvirājyam

7. pannıyarulānirka śakā
8. 1146 senra Tāraṇa sam
9. ścharattu Mīnamāsattu pola
10. muta tırıkatkılamaı
11. . . . . va ra
12. . . . dēvarkku
13. . nattu
(14 to 24 completely damaged.)
25. . . . . brahma
26. . . . . . . Vıshamēkākınaṃ
27. hantı dēvasvam putra pō .
28 trikam ॥

Note

Thıs ınscrıptıon has worn out to a large extent It belongs to the reign of Pratāpa Chakıavaıtı Poysala-śrī-Vīıa-Nāıasımha dēva and ıs dated ın the śaka year 1146 Tārana sam whıch corresponds to 1224 A D It appears to record that some one made a grant for the success of the sword and arm of the (?) kıng It ends with the usual ımprecatory verse—na-vısham vısham ıtyāhuh etc

23

On the back sıde of ınscrıptıon stone No Nanjangud 108 at Dodda-Kaulande Nanjangud taluk.

ನಂಜನಗೂಡು ತಾಲ್ಲೂಕು ದೊಡ್ಡಕವಲಂದೆಯಲ್ಲಿ 108ನೆಯ ಶಾಸನದ ಹಿಂಭಾಗದಲ್ಲಿರುವುದು.

1 . . . . . ವಿಳಂಬಿ ಸಂವತ್ಸರದ ಆಶ್ವಯುಜ ಶುದ್ಧ ೨ಲೂ ಶ್ರೀಮ
2. . . ಪ್ರಧಾನಸಾಳು
3 . . ಹಿರಿಯ ಕವಿಲಂದಿಯ ಸರ್ವ್ವ
4 . ಮಾನ್ಯದ . ಂಕಣಕೆ
5. . . . ಸ
6 . ದಲು
7. .
8 . .
9. ಕೊಡಗೆಯ . ವಸುಂಧರಾ ॥ ದಾನಪಾಲ
10. ನಯೋರ್ಮ್ಮಧ್ಯೇ ದಾನಾಚ್ಛ್ರೇಯೋನುಪಾಲನಂ। ದಾನಾಸ್ವರ್ಗ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪ
11. ದಂ

Translıteratıon

1. . . . Vılambı samvatsarada Āśvayuja śuddha 2 lū śrīma
2. . . pradhāna Sālu
3. . . Hırıya Kavılamdıya sarvva
4. . . mānyada . mkanake
5. . . sa
6. . . dalu
7. . . . .
8. . . . .
9 Kodageya . . vasumdharā ॥ dāna-pāla-

10 nayōr mmadhyē dānāchchhrēyōnupālanam | dānā-ssvarggam avāpnōti pālanād achyutam pa-
11 ḍam

Note

This record is very much worn out It appears to register the grant of Hiriya Kavilandi as a sarvvamānya to some one by the minister Sâluva Gōvindarāja. Though the king is not named here, we know from other records that Sāluva Gōvindarāja was a minister of Krishna-Dēva-Rāya The date of the record is given as Vilambi sam Aśvīja śu 2, which corresponds to Wednesday, the 25th of September 1538 A D

24

At Nērale, Dodda Kaulande hobli, Nanjangud taluk, No 102

ನಂಜನಗೂಡು ತಾಲ್ಲೂಕು ದೊಡ್ಡ ಕೌಲಂದೆ ಹೋಬಳಿ ನೇರಳೆ ಗ್ರಾಮದಲ್ಲಿ ಶ್ರಿಂ ನಂ 102

1. ಶುಭಮಸ್ತು ಶ್ರೀವಿಜಭೂಯು
2. ದಯ ಶಾಲಿವಾಹನ ಶಖ ವರುಷ ೧೪೧೪
3 ಸಂದ ಪರಿಧಾವಿ ಸಂವತ್ಸರದ ಕಾರ್ತಿೀಕ ಬ ೫ ಲು
4 ಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರ ಶ್ರೀವೀರನಂಜರಾಯ ವೊ
5 ಡೆಯರ ನಿರುಪದಿಂ ಅವರ ಭುಜಪ್ರಥಾಪದೇವರಾಯ ವೊ
6. ಡೆಯನವರು ನಿರಿಲಿಯ ಒಡೆಯರು ಭಂಕ್ತರ ವೊ
7. ಳಗಾದ ನಂಜಪಯ್ಯ ನಂಜುಂಡ ಅಯ್ಯನವರ ವೊಳಗಾದ ಸಿವಂ
8 ತರಿಗೆ ನಂಮ ಸೀಮೆಯಲಿ ಉರಿಂದ ಪಡುವಣ ಹೊಲ ರ
9. ಳಿಯ . ಹೊಲ ಭೂಮಿನು ನಾಲುನಿ
10. ಮಗೆ ಸೀಮೆಯ ಮಾನ್ಯವಾಗಿ . ವಾಗಿಕೊ
11 ಸೀಮೆಯ ಲು . ದ ಸೀಮೆಯ
12. ನಿಧಿ ನಿಕ್ಷೇಪ ಜಲ ಸಾಧ್ಯ ಅಕ್ಷೀಣಿ ಆಗಾಮಿ
13 ಯಂಬ ಅಷ್ಟ ಭೋಗ ತೇಜಮಾನ್ಯ ಯೇನುಂಟಾದನು ಅ
14 ನುಭವಿಸಿಕೊಂಡು ಆ ಚಂದ್ರ॥ ರ್ಕಸ್ಥಾಯಿಯಾಗಿ ಆ ಪುರ
15 ಅಳಿವು ಅನ್ಯಾಯ ಗೆ ಕಾಣಿಕೆ ಕಡ್ಡಾಯ
. ಗಾ ಕೇಳಲಾಗದು ಯಂದು ಕೊಟ್ಟ ಸಿಲಾಸಾಸನ ಇದನಟಿದ
16 ಬಾಗಿಲವಾಡ ಮುಂತಾಗಿ ಕೊಂಡು ಕೊಟ್ಟ ಸಿಲಾ
17. ಸಾಶನ ಯಿದ ನಾವನೊಬ್ಬ ಅಳಿಪಿದವರು ಗಂಗೆಯಲಿ ಗೋವ
18 ಕೊಂದ ಪಪಕೆ ಹೋಹ ಬ್ರಮ್ಮಣ ಕೂಂದಪಪಕೆ ಹೋ
19. ಹೆ ಕುಂಭೀ ಪಪಕೆ ಹೋಹೆ ರವರವನರಕಕೆ ಹೋಹ
20. ನು

Transliteration

1. śubham astu śrī vijabhūyu-
2. daya Śālivāhana śakha varusha 1414
3. samda Paridhāvi saṃvatsarada Kārttika ba 5 lu
4 śrīman mahāmamdalēśvara śrī Vīra -Namjarāya Vo-
5. deyara nirūpadim avara bhuja prathāpa Dēvarāya Vo-
6. ḍeyanavaru Nirilīya Odeyaru bhaṃktara vo-
7. lagāda Naṃjapayya Naṃjuṃda Ayyanavara volagāda si[la]vam-

7*

8 tarige namma sīmeyali urimda paduvana hola . ra
9. liya . . hola bhūminu nāü ni-
10. mage . sīmaya . mānyavāgi . . vāgi ko . . .
11. sīmeya . lu . . da sīmeya
12. nidhi nikshēpa jala sādhya akshīni āgāmi
13 yemba ashta bhōga tēja mānya . . . yēnumtādanu a-
14. nubhavisikomdu āchamdra ‖ arka-sthāyiyāgi ā pura
15. alivu anyāya . . ge kānike kaddāya . gā kēla-lāgadu yemdu kotta sılā-sāsana idanalida
16. bāgilavāda mumtāgi komdu kotta silā
17. sāsana yidan āvan obba alipidavaru Gamgeyali gōva-
18. komda papake hōha brammana komda papake ho-
19. he kumbhīpapake hōhe Ravarava narakake hōha-
20. nu

Note

The record had been previously published as Nanjangūd 102 in Epigraphia Carnatica Vol. III Its revised copy is here published. The record states that on the 5th of the dark half of Kārttika in the year Paridhāvi, the śaka year being 1414, by the order of the mahāmandalaēśvara śrī-vīra, Nanja-Rāya-Vodeyar-his valiant arm Dēvarāya Vodeyar granted some lands (specified), exempt from taxes, to Nanjapayya, Nanjunda Ayya and other *śīlavantas* of Nīrili. The date ś 1414 Paridhâvi sam. Kârtika 5 corresponds to Friday 9th November 1492 A.D

25

At the samo place, on a stone to the south of the Vīrabhadra temple (revised Nj. 100)

ನಂಜನಗೂಡು ತಾಲ್ಲೂಕು ನೇರಳೆ ಗ್ರಾಮದ ವೀರಭದ್ರನ ಗುಡಿಗೆ ದಕ್ಷಿಣ ಕಡೆ ಯಿರುವ ೧ ನೆಯ ಕಲ್ಲಿನಲ್ಲಿಕೆತ್ತಿರುವುದು.

1. ಶುಭಮಸ್ತು ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಸಕ ವರುಷ ೧೪೧೬ ಸಂದ ಆನಂದ ಸಂವತ್ಸರದ ಫಾಲ್ಗು ಸು
2. ೧ ಲು ಶ್ರೀಮನ್ಮಹಾ ಮಂಡಳೇಶ್ವರ ಜವಾದಿ ಕೋಳಾಹಳ ಪೆಸಾಳಿ ಹನುಮ ಅರಸಂಕ ಮೊನೆಗಾಟಿ ಗೇಣಾಂಕ
3 ಚಕ್ರೇಸ್ವರ ಘುಜ ಬೇಂಟೆಕಾಟಿ ಹೊಯಿಸಳ ರಾಜ್ಯಾಧೀಸ್ವರ ವುಂಮತೂರ ನಂಜರಾಯ ವೊಡೆಯರ ಮನೆಯ ಮಹಾ ಪ್ರ
4 ನಿದಾನದೇವರಾಯನವರ ಮಕ್ಕಳು ಪರ್ವತೆಯ್ಯನವರು ನೀರಿಲೆಯ ವೀರಯ್ಯದೇವರ . . ಹ ಅಯಿವರು ವೊಡೆಯರುಗ
5. ಳ ಆರೋಗಣೆಯ ಸಯಿಧಾನಕ್ಕೆ ಸಮರ್ಪ್ಪಿಸಿ ಕೊಟ್ಟಂಥ ಭೂಮಿಯ ಸಿಲಾ ಸಾಸನದ ವಿವರ ನೀರಿಲೆಯಲಿ ಬಂಡಿ ದೇ
6. ವರ ಶಾವೆಗೆ ಸಲಿಸುವಂಥ ಕಡಲೆಗ್ರಾಮ . . . . ನೀರಿಲೆಯ ಬಡವೊಳಗೆಱೆಯ ಗ ದೆ ಕ ೨ ಗುಡಯ
7 ಹಳಲ ಗದ್ದೆ ಖ ೨ ಬಾಧೆಯ ಗದ್ದೆ ಖ ಲ ಸಲಗೆ ಭೂಮಿ ಯೆಂಟು ನೂಱು ಮಿನು ದಮಾರ್ತವಾಗಿ ಕೊಟ್ಟ ಕೊ
8. ಡಗೆ‖ ದಾನ ಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾನಾತ್ ಶ್ರೇಯೋನು ಪಾಲನಂ ದಾನಾತ್ ಸ್ವರ್ಗಮವಾ . ಪ್ನೋತಿ ಪಾಲನಾದ

9 ಚ್ಯುತಂ ಪದಂ ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನು ಪಾಲನಂ। ಪರದತ್ತಾಪ ಹಾರೇಣ ಸ್ವ

10 ದತ್ತಂ ನಿಃ ಫಲಂ ಭವೇತ್ ॥ ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾ ಯೋಹರೇತಿ ವಸುಂಧರಾ ಷಷ್ಟಿ ವರುಷ ಸಹ

11 ಸ್ರಾಣಿ ವಿಷ್ಠಾಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ॥

Transliteration

1. śubham astu svasti śrī vijayâbhyudaya Śālivâhana saka varusha1416 samda Ānamda samvatsarada Phālgu su
2 1 lu śrīman mahā-mamndalēsvara javādi Kōḷâhala pesâli Hanuma arasamka monegâra Gēnâmka
3. chakrēsvara ghaja bēmtekâra Hoyisala rājyâdhīsvara Vummatūra Namja râya Vodeyara maneya mahâ pra-
4. (ni)dâna Dēvarâyanavara makkalu Parvateyyanavaru Nīrileya Vīrayya dēvara . . . . ha ayivaru vodeyaruga-
5 la ârōganeya sayidhânakke samarppisi kottamtha bhūmiya silâ śâsanada vivara Nīrileyali Bamdi dē-
6. vara śâvege salisuvamtha Kadale grâma . . . . Nīrileya bada volagereya gade ka 2 guḍaya
7 halala gadde kha 2 bābheya gadde kha 8 salage bhūmi yemtu nūru minu darmârtavâgi kotta ko-
8. dage॥ dâna pâlanayōi madhyē dânât śrēyōnu pâlanaṃ dânât svargam avāpnōti pālanād a-
9. chyutam padam sva-dattā dvigunaṃ punyaṃ paradattânu pālanaṃ। para-dattâpahârēna sva-
10 dattam nihphalam bhavēt ॥ sva dattam para-dattam vā yō harēti vasuṃ-dharâ shashthi varusha saha-
11 srâni vishthâyâm jâyatē krimih॥

Note

This is another record at the same place which had been published in Epigraphia Carnatica Vol III as Nanjangūd 100 and is here revised It records that Parvatayya, son of Dēvarāya who was the great house minister of the mahâ-mandalēśvara, *javādi Kōlāhala*, *pēsāli-Hanuma*, a brave in war with kings, *gēnânka chakrēśvara*, hunter of elephants, lord of the Hoysala kingdom, Nanja-Râya-Odeyar of Ummattūr, granted certain lands (specified) to provide for the feeding of five *odeyas* (Virasaiva gurus) resembling Vīrayya-devaru of Nīrili

The date of the record is ś 1416, Ānanda sam Phâlguna śu 1 which corresponds to Thursday 26th February 1495 A D

26

On another stone at the same place. (Nj 101) revised

ಅದೇ ಸ್ಥಳದಲ್ಲಿರುವ ಎರಡನೆಯ ಕಲ್ಲು

1 ಶುಭಮಸ್ತು ಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಸಕವರುಷ ೧೪೧೬ ಸಂ

2 ದ ಆನಂದ ಸಂವತ್ಸರದ ಪಾಲ್ಗುನ ಸು ೧೦ಲು ನೀರಿಲಿಯ ವೀರಯ್ಯ ದೇವರಿ

3 ಗೆ ಸಲುವ ಗದ್ದೆ ಬೆದ್ದ . . . ಸಿಮದದ ವಿವರ ನಂಜರಾಯ ವೊಡೆಯರು ಇಊರ
4 ಲು ಕೊಟ್ಟ ಗದ್ದೆ . . . ನೀರಿಲಿಯಲ್ಲ ಕೊಟ್ಟದಕೆ

Transliteration

1 Subham astu śrī vijayābhyudaya Sālivāhana saka varusha 1416 sam-
2 da Ānanda samvatsarada Pālguna su 10 lu Nīlihya Vīrayya dēvari-
3 ge saluva gadde bedda si madada vivara Namjarāya Vodeyaru i ūra
4 lu kotta gadde . Nirilhyalli kottadake

Note

This is the third record at the same place Previously published as Nanjangūd 101, of the same date which has likewise been revised. It records a grant of land to Vīrayya dēvaru of Nirili by Nanja-Rāya Odeyar

27

On a stone to the left of the entrance of the Sōmēśvara temple at Chikka-Kaulande, Nanjangud taluk

ಚಿಕ್ಕಕೌಲಂದೆ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವದಲ್ಲಿ ಸೋಮೇಶ್ವರ ದೇವಸ್ಥಾನದ ಬಾಗಿಲ ಎಡಗಡೆ ಬಾವಿಯ ಹತ್ತಿರ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.
ಪ್ರಮಾಣ 4 × 2¾'

1 . ಕ . . ರಿ
2 . ಸ್ತಿಶ್ರೀಪೆಮಾನ
3 ಧವಮ ಯಕಿಱಿಯಕವಿಲ
4 ನ್ದಿಯತ್ತಿ . . . ಮಭಟ್ಟರ್ಗ್ಗೆ ಅಗ್ರಹಾ
. . ದಕಿಱಿಯ
5 ಕವಿಲನ್ದಿ . ಟ್ಟವಾಬಳಿಸ್ವ
6 ರವರ್ಗೆಅ ಅವಾ
7 . . .
8 ಕಲಕಲ . ಕರ್ಗೆ
9 ವಿಕ್ರಮಸ . . ನಮಂಕೊಟ್ಟು
10 ಕಿಱಿಯಕವಿ . ಣತ
11 ಲಯಂಗೊಟ್ಟ ಸಿವಭಗಳಾಲ
12 ಗರ . . ವಕೆಱ
13 . .
14 . . . ಸಿಯ

Transliteration

1 Ka . . . ri
2 . . sti śrī pemāna . .
3 dhavama ya Kiriya Kavila
4 ndiyatti . . ma bhattargge Agrahā
. . . . da Kiriya

5. Kavılandı . . . . tta vābali sva
6 ravargge . . . avā
7 . . . .
8 kalakəla . . . . kargge
9. Vıkramasa namam kottu
10. Kırıya Kavı[landı] . . . ndıta
11 layam gotta Sıva bhagaltāla
12 . . gara . . . vakere
13 .
14 . . . sıya

Note

The inscrıptıon has very much worn out. It appears to have been dated ın 920 A D. and recoıds that permānadı granted Kırıya Kavilandı as an agrahāra to Ti . mabhatta The Permānadı of thıs record ıs eeidentey Rāchamalla III—the Ganga prince

28

At Suttūr, Nanjangūd taluk, on a stone to the north of Sōmēsvara temple (Revısed edıtıon of Nanjangud No 164)

ನಂಜನಗೂಡು ತಾಲ್ಲೂಕು ಸುತ್ತೂರು ಸೋಮೇಶ್ವರ ದೇವಸ್ಥಾನಕ್ಕೆ ಉತ್ತರಕಡೆಯೂ ವೀರಭದ್ರ ದೇವಸ್ಥಾನಕ್ಕೆ ದಕ್ಷಿಣದಲ್ಲೂ ಇರುವ ನಂಜನಗೂಡು ೧೬೪ನೆಯ ನಂಬರು ಶಿಲಾಶಾಸನದ ಪುನರ್ಮುದ್ರಣ

1 ಪೂರ್ವ್ವದೇಶಮುಂ ಗಂಗೆಯುಂ ಕೊಣ್ಡ ಕೊಪ್ಪರಕೇಸರಿ ಪರ್ಮ್ಮರಾನ ಒಡೆಯಾರ್
2 ಶ್ರೀ ರಾಜೇನ್ದ್ರ ಚೋಳದೇವರ್ ಯಾಣ್ಡು ೩೧ ಆವದು ಸ್ವಸ್ತಿ
3 ಸಕವರಿಷ [೯೫]೪ನೆಯ ಅಂಗಿರಸಂವತ್ಸರದ
4 ಕಾರ್ತ್ತಿಕ ಮಾಸದ ಪೂರ್ಣ್ನಮೆ ತಲೆದಿವಸಮಾಗೆ ಬಿದಿ
5 ಗೆ ಸೋಮವಾರ ರೋಹಿಣಿನಕ್ಷತ್ರದಲ್ ಒಡೆಯಾರ್ ಶ್ರೀ ರಾಜೇನ್ದ್ರಚೋ
6 ಳದೇವಗುರುಕ್ಕಳ್ ಅರುಳಿಚ್ಚೆಯ್ಯದದಾವತು ಕೆಱೆಗೆ ಬಿತ್ತುವ
7. ಟ್ಟಮು ದೇವರ್ಗ್ಗೆತಿರು[ವ]ಮುದಿಙ್ಗೆ ಬಿಟ್ಟ ಭೂಮಿಯುಮುಂ ಕಲ್ವಟ್ಟಿಕೊಡುವುದಕ್ಕೆ ತಿರು
8 ವಾಯಿಮೊಟಿ ಪುದಿಯಿನಾಲ್ ಒಡೆಯಾರ್ ಧಾರಾವರ್ಷ್ಕಕಂ ಈವನು ಶ್ರೋತ್ರಿಯ ಗ್ರಾಮದ
9 ಮಹಾಜನಮುಂ ಸ್ವಸ್ತಿ ಶ್ರೀಮತ್ಪ್ರಶಸ್ತಿಸಹಿತಂ ಸಮೆಯಮು ಮಿಡ್ದುಬಿಟ್ಟಧರ್ಮ್ಮಸ್ತಿತಿ
10 ಕ್ರಮಮೆನ್ತೆನ್ದಡೆ ಈಶಾನಈಶ್ವರಮುಡಿಯಾರ್ಗ್ಗೆ ಗುಲದ ಮೂಡ . ನೆಯರದೆ ಪೂಪಿನ ಸೆಟ್ಟಿಯವರ ಎರಡು ದೆ
11 ವರ ಈಶಾನ ಈಶ್ವರಮಹಾದೇ . . ಮೂಲ ಸ್ಥಾನವೊಡೆಯಾರ್ಗೆ. ತಿರುವಮುದಿಂಗೆ ಕೊಟ್ಟುದು
12 ಶ್ರೀ ಯೂರ ಚಾಮುಣ್ಡಯ್ಯನ ಭೂಮಿಯಲು ಪತ್ತು ಕೊಳಗ ಬೆದೆಗದ್ದೆಯುಂ
13. ಗಾಣಕ್ಕೊನ್ದು ನನ್ದಾದೀವಿಗೆ ಯಾಗಲ್ ಈಶಾನ ಈಶ್ವರ ಮುಡಿಯಾರ್ಗ್ಗೆ ಕೊಟ್ಟುದು ಒಡೆಯಾ
14 ರ್ಕ್ಕ ಕಮ್ಮರ್ಧಾರಾವರ್ಷ್ಕಕಂ ಈಶಂ ಈಶಾನ ಈಶ್ವರ ಮುಡಿಯಾರ್ಗ್ಗೆ ಕೊಟ್ಟ ತಿವಳಿ ೧ ದಟ್ಟ ೩
15 ಬಣ್ಡಿಕೆ ೩ ಫಲಂ ೭ ಜಯಘಂಟೆ ೧ ಫಲ ಕಾಳೆ ೩ ಫಲ೧೫ ಆಗಲೀ ಪಞ್ಚಮಹಾ
16 ಶಬ್ದಮುಂ ತ್ರಿಕಾಳಂ ಬಾಜಿಸ ವುದಕ್ಕೆ ತ್ರಿಕಾಳಂ ದೇವತಾರ್ಚ್ಚನಂ ಗೆಯ್ವುದಕ್ಕಂ ದೇವ
17. ರ್ಗ್ಗೆ ನನ್ದನವನಂ ಮಾಟ್ಪುದಕ್ಕಂ ಮಹಾದೇವರ ದೇವದೂವಿನಲ್ಕಾಪತ್ತರಲೊಂದು ಕೊರುಱು
18 ಊರಕೊಕ್ಕಲಲೊನ್ದು ಪೊಱೆಯುಂ ಪತ್ತು ಕೊಳಗ ಭತ್ತಮುಂ ಒನ್ದು ಕಂತೆಯು ಒಣ್ಣಿ
19 ಗೆ ಮೂಗುಳಮಂ ಕಪ್ಪಡಕ್ಕೆ ಪಟ್ಟಿಯುಂ ಬ್ರಹ್ಮಲಿಂಗಿ ಭಟರ್ಗ್ಗೆ ಕೊಟ್ಟುದು ಶ್ರೋತ್ರಿ

20 ಯೂರ ಮರಯ್ಯ ಸೆಟ್ಟಿಯ ಪೆಣ್ಡತಿ ಗುಣ್ಡಬ್ಬೆ ಮೂಲಸ್ಥಾನ ದೇವರ್ಗ್ಗೆ ದೇಗುಲವಂಮಾ
21. ಡಿಸಿ ದೇವರ್ಗ್ಗೆ ದೇವ ಪೂವಿನ ಮುದನೆವಯ್ಯ ತೆ ಱೆಪಟ್ಟಪಾಳಿಯ ಪೊನ್ನರ ಕೊಟ್ಟುಮ
22. ಣ್ಣರ ಕೊಣ್ಡು ಬಿಡಿಸಿದಡೆ ಶ್ರೋತ್ರಿಯೂರಮಾರಯ್ಯ ಸೆಟ್ಟಿಯ ಮಗಂ ದೊರೆಯ್ಯಸೆಟ್ಟಿ

Transliteration

1. Pūrvvadēśamum Gamgeyum konda Koppara Kēsarı-Parımmarāna Odeyār
2. śrī Rājēndra Chōladēvar yāndu 31 āvadu svastı
3. Sakavarısha [95] 5 neya Āmgıra saṃvatsarada
4. Kārttıka māsada pūrnname Taledıvasam āge bıdı-
5. ge Śōmavāra Rōhını nakshatradal Odeyār śrī Rājēndra Chō-
6. la-dēva gurukkal aruḷıchcheyyadadāvatu kerege bıttuva-
7. ttamu dēvargge tıra [va] mudınge bıtta bhūmıyumaṃ kalvattı koduvuda-
kke tıru-
8. vāyımoḷı pudıyınāl Odeyāı dhārā varshakam ivanu Śrōtrıya grāmada
9. mahājanamuṃ svastı śrīmat praśastı sahıtaṃ sameyamumıldu bıtta dhar-
mma stıtı
10 kramam entendade Īśāna-Īśvara-muḍeyargge . gulada mūḍa ne yarada
Pūvına-settıyavara eradu
11 vara Īśāna-Īśvara mahādē . Mūlasthānam Odeyārgge tıruvamu-
dımge kottudu
12 śrīyūra Chāmunḍayyana bhūmiyalu pattu kolaga bede gaddeyum
13. gānakkondu nandā dīvigeyāgal Īśāna-Īśvaram udıyārgge kottudu oḍeyā-
14. rkka karmma dhārāvarshakaṃ ivaṃ Īśāna-Īśvaram-udıyārgge kotta
tıvalı 1 datta 3
15. khanḍıke 3 phalam 6 jayaghamte 1 phalakāle 3 phala 15 āgal ī-pañcha-
mahā-
16. śabdamam trıkālam bājısuındakke trıkā lam dēvatārchchanaṃ geyvuda-
kkam dēva-
17 rgge nandanavanam mālpudakkam mahādēvara dēvadūvınalkā pattaralondu
koruḷı
18. ūralokkalalondu poreyuṃ pattu kolaga bhattamum ondu kamteyu bannı-
19. ge mūgulamaṃ kappadakke paltıyum Brahmalıṃgı bhalargge kottudu
Śrōtrı-
20. yūra Marayya-settıya pendatı Gunḍabbe Mūlasthāna dēvargge dēgulavaṃ
mā-
21 dısı dēvargge dēvapūvına mudanevayya tere pattapālıya ponnara koṭtu ma-
22 nnaıa kondu bıḍısıdade Śrōtrıyūra Mārayya settıya magam Doreyya seṭtı

Note

Odeyār Sri Rājēndra Chōla Dēva guru has ıssued the followıng order on Monday, the 2nd day of the lunar month Kārtıka, of the constellatıon Rōhını, after the lapse of the full-moon (*Kārtık ımāsıda Pūrnıme taledivasamāge*) ın the year *Āngīrasa* of the Śaka year [95] 5, correspondıng to the 31st regnal year of Kōppara Kēsarı varma Oḍeyar Śrī Rājēndra Chōla Dēva, the Conqueror of the Eastern Country and the Gangās :

In order to provide for the maintenance of the tank (*kerege bittuvatta*), the food-offerings to the God, and the wages of the engraver, lands have been jointly donated by the sacred order of the Odeyar of Rājēndra Chōla Dēva guru and the mahājanas of the Śrōtriya grāma (Suttūr) The following are the details of the (other two grants) made by the respected assembly of the village to provide for the food-offerings to the Gods Īśāna Īśvara Odeyār and the Mūlasthāna god respectively: (Details of the first grant are not clear. Mentions a Pūvina Setty); Fertile wet lands of the sowing capacity of ten *kolagas* belonging to Chāmundayya, one solige of oil on every ocassion when oil is crushed in the temple mill, a further gift to Īśāna Īśvara Odeyār of the following five great instruments of music *tivali* 1, *datta* 3, *khandike* 3, *Phalam* 6, *Jayagante* 1, *Phala Kāle* 3, *Phala* 15, along with a further provision for playing on the above musical instruments thrice a day, for the worship of the god thrice a day, and for laying out a pleasure garden (for the temple), in the form of a tax of one *koini* for every ten, and one bundle of hay (for every ten) Further, a (recurring) grant of 3 *kolagas* of grain and cotton for clothing to Brahma Lingi Bhata (the temple priest) is also made

Gundabbe, the wife of Mārayya Setti of Śrōtriyūr had a temple constructed for the Mūlasthāna god and endowed it with lands. And Dōrayya Śetti, son of that Mārayya Setti of Srōtriyūr, purchased with gold lands and made a gift of them to the god.

This inscription was first noticed, read and published by Lewis Rice (E C III, Nj 164) In 1917, Mr R Narasimhachar revised the reading and published a short note on it (M A R 1918) The reading has been further revised here The inscription affords a very valuable information by mentioning the 31st regnal year of Rājēndra Chōla along with other details of the solar year which proves that he assumed the rulership of the country in 1001 A D, evidently as Viceroy or Yuvaraja, since the details of the date given correspond to the 23rd of October 1032 A. D. The peculiar phrase "*pūrname tale divasamâge*" is not clear, probably it means "after the lapse of the full-moon". Another piece of interesting information is provided by the mention of a guru of Rājēndra Chōla-dēva The phrase appears in the inscription as "Rājēndra Chōla-Dēva gurukkal arulichchaidadāvadu", which has been interpreted by both Lewis Rice and R Narasimhachar as Rajendra Chola Deva guru

29

At the same place, on a stone to the left of the mukhamaṇṭapa of the Sōmēśvara temple

Size 3'×2'

ಅದೇ ಸುತ್ತೂರು ಗ್ರಾಮದಲ್ಲಿ ಸೋಮೇಶ್ವರ ದೇವಸ್ಥಾನದಲ್ಲಿ ಮುಖ ಮಂಟಪದ ಎಡಕ್ಕೆ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 3'×2'.

1 ಶ್ರೀ ಸೋಮೇಶ್ವರನೇ ಗತಿ ॥ ವಿರೋಧಿ ಸಂವತ್ಸರದ ಮಘಬ ೨ ಲೂ ಶ್ರೀ
2 ಶ್ರೀಮಹಾದೇವ ದೇವೋತ್ತಮ ಸುತ್ತೂರ ಸೋಮೇಶ್ವರ ದೇವರೂ ಶ್ರೀಮನು

3 ಂ ಮಹಾ ಮಂಡಳೇಶ್ವರ ರಾಮರಾಜ ತಿರುಮಲ ರಾಜೈಯ್ಯ ದೇವಮಹಾ ಅ
4 ರಸುಗಳಯ್ಯನವರ ಕಾರ್ಯ್ಯಕೆ ಕರ್ತ್ತರಾದ ಭದ್ರಯ್ಯನವರು ಸುತ್ತುರ ಮ
5 ಟದ ಹಿರಿಯರುಗಳಿಗೆ ಕೊಟ್ಟ ಸುತ್ರಯದ ಪಟ್ಟೆಯ ಕ್ರಮವೆಂತೆಂ
6 ದರೆ ಸುತ್ತುರ ಸೋಮೇಶ್ವರ ದೇವರ ಅಂಗರಂಗ ಭೋಗಕ್ಕೆ ಸಲುವ ಮೂಗೂ
7 ರ ಸೀಮೆಯ ತಾಯೂರ ಸ್ಥಳದ ಹೊಳೆಯಸುತ್ತೂರ ಗ್ರಾಮವೊಂದ
8 ಱಲ್ಲಿ ಸೋಮೇಶ್ವರ ದೇವರಿಗೆ ಪೂರ್ವ್ವ ಮೊದಲಾಗಿ ಸಲುವ ಭೂಮಿಯ
9 ನೂ ನಾಉ ನಿಮಗ ಗುತ್ತಿಗೆಗೆ ಕೊಟ್ಟೆವಾಗಿ ಆ ಚತುಶೀಮೆ ವೊಳಗ
10. ಣ ಗದ್ದೆ ಬೆದಲು ತೋಟತುಡಿಕ ಅಡು ಮಗ್ಗ ಮನೆಬಣಸುವ
11 ರ್ಣ್ಣಾದಾಯ ಕಾಡಾರಂಭ ನೀರಾರಂಭ ಕಾಣಿಕೆ ಬೇಡಿಗೆಯೇನು
12 ಂಟಾದ ಸರ್ವ್ವ ಸ್ವಾಮ್ಯವನು ಆಗುಮಾಡಿ ಅನುಭವಿಸಿಕೊಂ
13 ಡು ನೀಉ ತೆಱುವ ಸ್ರುತ್ರಿಯದ ಗುತ್ತಿಗೆ ಪ್ರಾಕುಪ್ರಮಾ
14 ಣನು ವಿಕ್ರುತು ಸಂವತ್ಸರದ ಆಷಾಢ ಶು ೧ ಆರಭ್ಯ
15 ವಾಗಿ ಖರ ಸಂವತ್ಸರದ ಜೇಷ್ಟ ಬ ೩೦ ವರೆಗೆ ತಿಂಗಳು
16 ೧೨ ಹಂಕೆ ಆ ವರ್ಷ ೧ಕ್ಕೆ ತೆಱುವ ಗುತ್ತಿಗೆ ಪ್ರ
17 ಕು ಪ್ರಮಾಣು ಗಟ್ಟಿಗ ೪೦ ಅಕ್ಷರದಲೂ ಗಟ್ಟಿ ನಾಲ್ವ
18 ತ್ತು ವರಹಂನು ಸೋಮೇಶ್ವರ ದೇವರ ಭಂಡಾರಕ್ಕೆ ಮಾಸ ಪ
19 ಡಿಯಾಗಿ ಸಲಿಸುವಿರಿ ಆಲಿಯಿದ ದೇವಸ್ತನವನು ಪೂ
20 ರ್ವ್ವ ಮರ್ಯ್ಯಾದಲಿ ನಡಸಿ ಬಹರಿ ದಾನಮಾನ್ಯಾ ಪೂರ್ವ್ವ
21 ಮರಿಯ್ಯಾದಿ ಯೆಂದು ಕೊಟ್ಟ ಶುತ್ರಿಯದ ಕಲ್ಲಪಟ್ಟೆ
22. ಶ್ರೀ ಗೋಪಾಲ

Transliteration.

1. śrī Sōmēśvaranē gati ‖ Virōdhi-samvatsarada magha ba 2 lū śrī
2 srī Mahādēva-dēvōttama Suttūra Sōmēsvara dēvarū śrīmanu
3. mahā-mamdalēśvara Rāmarāja Tirumala rājaiyyadēva-mahā-a
4. rasugalayyanavara kāryyake karttarāda Bhadrayyanavaru Suttura ma-
5. tada hiriyarugalige kotta sutrayada patteya kramavemtemda-
6. re Suttura Sōmēśvara dēvara amga ramga bhōgakke saluva Mūgu-
7. ra sīmeya Tāyūra sthaḷada Haleya-Suttūra grama vomda-
8 ralli Sōmēsvara dēvarige pūrvva modalāgi saluva bhūmiya-
9 nū nāu nimage guttigege kottevāgi āchatusīme volaga-
10 na gadde bedalu tōta-tudike adu magga manebana suva-
11 rnnādāya kādārambha nīrārambha kānike bēdige yēnu-
12. mtāda sarvva sāmyavanu āgumādi anubhavisikom-
13 du nīu teruva srutriyada guttige prāku pramā-
14. nanu Vikrutu-samvatsarada Ashādha śu 1 ārabhya-
15 vāgi khara-samvatsarada Jyēshta ba 30 varege timgalu
16 12 hamke ā varsha 1 kke teruva guttige pra-
17 ku pramānu gatti ga 40 aksharadalū gatti nālva-
18 ttu varahamnu Sōmēśvara dēvara bhamdārakke māsapa-
19. diyāgi salisuviri āliyida dēvastanavanu pū-
20 rvva maryyādali nadasi bahari dānamānyā pūrvva
21 mariyyadi yemdu kotta sutriyada kalla patte
22 śrī Gōpāla

Note

This records an agreement between Bhadrayya, agent for the affairs of the mahāmandalēśvara Rāma Rāja-Tirumala-Rājayyadēva-mahā arasu and the svāmit of the matha at Suttūr to the effect that the annual rental of 40 *varahas* which they had been paying on the lands at Suttūr belonging to the god Sōmēśvara should thence forward be paid to the temple treasury The rental is called *śrōtriyada guttige* and the agreement *śrōtriyada kallupatte* (stone roll of assessment). The date of the record Virōdhi sam Māgha ba 2 appears to correspond to Saturday 2nd January 1530 A.D

30

On a stone built into the west wall of the Māri Chāvadi at Nagarle, Billare hobli.

ನಂಜನಗೂಡು ತಾಲ್ಲೂಕು ಬಿಲ್ಲರೆ ಹೋ॥ ನಗರ್ಲೆ ಗ್ರಾಮದಲ್ಲಿ ಮಾರಿ ಚಾವಡಿಗೆ ಪಶ್ಚಿಮ ಗೋಡೆಗೆ ಕಟ್ಟಿರುವ ಕಲ್ಲು

1. ಶ್ರೀ ರಾಜೇನ್ದ್ರದೇ
2. ವರ್ಗ್ಗೆ ಯಾಣ್ಡು ಪಡಿ
3. ನಾಱಾವುದುಸ್ವಸ್ತಿಸ
4. ಕವರಿಷ
5 ಯಿ

ಹಿಂಭಾಗ—

1. ಲಪಾಗುಪೊನ್ನು
2. ತಿರುವಾರಾಧ
3. ಗೆಯ್ವಭ
4 ಱಾರಗ್ಗೆಮನ್ನಾ
5 ಯಲೆಬ
6 ಕೊಳಗನ
7 ವರಿಷಂಪ್ರತಿಕೊ
8 ಡುವರಾಗಿ ಇದಾ
9 ಗವಱೆಗಳ್ಳ
10 ಸೆ. ಗುತ್ತನಾ
11 ಡಗಾವುಣ್ಡನು
12. ಎತ್ತಿಕೊಳ್ಳ
13. ಇದನವೆದ . ´
14 . . ರಕವಿ
15. , . ಮನಱೆದ

ಅದೇಕಲ್ಲಿನ ಪಕ್ಕದಲ್ಲಿ ಎಡಪಾರ್ಶ್ವದಲ್ಲಿ—

16. ಯೀಧರ್ಮ್ಮವನ
17. ಮಾಡಿದವರಿಗೆ ಕು
18. ರುಕ್ಷೇತ್ರದ ಧ
19. ರ್ಮ್ಮಗೆಯ್ದ
20 ಲಮೆಕೆಳಸಿ
21 ಘ ಪರಿಸೆ
22 ಯಮ

Transliteration

1. śrī Rājēndra dē-
2. vargge yāndu padi-
3. nārāvudu . . svasti sa
4 ka varisha
5. yi . .

Back—

1. la pāgu ponnu
2. tiruvāradha
3. . . geyva bha
4. lāraigge mannā-

8*

5. yale ba . . .
6 kolagana
7 varisham piati ko-
8 duvarāgi idā
9. gavare galpa
10. se Gutta nā-
11 da gāvundanu
12 ettikolla
13. idan alida
14 . . . ra kavi
15 . . manalida

Left side of the same stone—

16. yi dharmmamana
17. mādidavage Ku-
18 iukshētia dha-
19. rmma geyda
20. lame kelasi
21. . gha parise
22. yama

Note

Only the portion on the back side of the stone had been published in Epigraphia Carnatica Vol. III as Nanjangud No 157, while the portions on the front and left side of the stone had been left out It is here completely copied and published The record is dated in the 16th year of the reign of Rājēndra dēva (1067 A D.) It registers a grant of land to the *bhalara* who was the worshipper of the god in some temple The *gavunda* of the nādu and others had to give the produce of the land every year to the donee

31

At Hedatale, Hedatale hobli, Nanjangūd taluk, Inscription No. 93 (Revised).
ನಂಜನಗೂಡು ತಾಲ್ಲೂಕು ಹೆಡತಲೆ ಗ್ರಾಮದಲ್ಲಿರುವ 93 ನೆಯ ನಂಬರು ಶಾಸನ.

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ಶಕಕಾಲ ೧೨೩೬ ನೆಯ ಆನಂದ
2. ಸಂವತ್ಸರದ ಚೈತ್ರ ಶು ೧ ಆ। ಶ್ರೀಮತು ಹೊ
3 ಯ್ಸಳ ಭುಜಬಳ ಶ್ರೀವೀರಬಲ್ಲಾಳ ದೇವಂ
4 ಪ್ರಿಧ್ವೀ ರಾಜ್ಯಂ ಗೆಯುತ್ತಿರೆ ಶ್ರೀಮನ್ಮಹಾ
5 ಪ್ರದಾನಂ ಪೆರುಮಾಳು ದೇವದಂಣ್ಣಾ
6 ಯಕರಮಗ ಮಾಧವ ದಂಣ್ಣಾಯ
7 ಕರ ಅನುಮತದಿಂ। ಶ್ರೀಮನ್ಮಹಾ
8 ವಡ್ಡಬ್ಯವಹಾರಿ ಸಿಂಕಸೆಟ್ಟಿಯಮಗ
9 ಸಿಂದಿಸೆಟ್ಟಿ ಪೆಡತಲೆಯ ಶ್ರೀಕೇಶವ
10 ನಾಥದೇವರ ದೇವ ದಾನದ ಹೂವಿನತೋಂ
11 ಟದೊಳಗೆ ಹರವರಿಗೆ ಹೋದ ಕಾಲುವೆ
12 ಯ ಪಡುವಣ ದಿಣ್ಯೆಯಾಗಿದ್ದುದನು ಆ
13. ದೇವರ ಶ್ರೀವೈಷ್ಣವರಿಗೆ ಮಾಱಿಕೊಂಡು

(ಮತ್ತೊಂದು ಕಡೆ) ಉತ್ತರಮುಖ.—

14 ಮಣ್ಣನೆತ್ತಿಸಿ ಮಾಡಿದಗದ್ದಕೊ ೧೦
15 ಉಬೆದೆಯನೂ ಮತ್ತಾ ಕೇಶವನಾಥಂ
16 ಗೆ ವೃತ್ತಮ ಪಡಿನಿಚ್ಚ ಲೊಬ್ಬಳಕ್ಕಿಯ
17 ವುಪಾಹಾರವನು ಚಂದ್ರಾದಿ
18 ತ್ಯರುಳ್ಳಂನೆವರ ಕುಂದದೆ ನಡಸುವಂ
19 ತಾಗಿ ಆ ವೈಷ್ಣವ ಸಕ್ಕೆ ಕೊಟ್ಟ ಗದ್ದೆ ಕೊಳ

20 ಗ ಹತ್ತು ೧ ಒಬ್ಬಳಕ್ಕಿಯ ಪ್ರಸಾ
21 ದದೊಳಗು ಸಿಂದಿಸೆಟ್ಟಿ ಎವರಿಗೆ ಪ್ರಾಪ್ತ
22 ವಾದ ಪ್ರಸಾದ ಮಾನ ೧ ನೂ ತಂನ ಧರ್ಮ್ಮಸಖಾ
23 ಯಿ ಯಪ್ಪ ತಣ್ಣಂತುಳದಾಸರಿಂಗೆ ಸಂ
24 ತಾನಗಾಮಿಯಾಗಿ ಕೊಟ್ಟ ಪ್ರಸಾದಮಾನ ೧
25 ಮಂಗಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ||

Transliteration

1. svasti śiī śaka kāla 1236 neya Ānamda
2. samvatsarada Chaitia śu 1 Ā I śrīmatu Ho-
3 ysaḷa bhujabala śri Vīra Ballāla dēvam
4 prithvirājyam geyuttire śriman mahā
5. pradhānam Perumāludēva damnnā-
6 yakara maga Mādhava damnnāya-
7 kara anumatadim| śrīman mahā
8. Vaddabyavahāri Simkasettiya maga
9. Simdi-setti Pedataleya śrī Kēśava-
10 nātha dēvara dēva dānada hūvina tōm-
11. tadolage haravaige hōda kāluve-
12 ya paduvana dineyāgiddudanu ā
13. dēvara Śrīvaishnavarige mārikondu

On the other side—

14. manan ettisi mādida gadde ko 10
15. ra bedayanū mattā Kēśavanātham-
16. ge vuttama padimichchal-obbalakkiya
17. vupahāravanu chandr-Ādi-
18. tyar ullannevara kumdade nadasuvam-
19 ttāgi ā Vaishnava sakke kotta gadde kola-
20 ga hattu i obbalakkiya prasā-
21. dadolagu Simdi-setti evarige prāpta-
22. vāda prasāda māna 1nū tamna dharmma sakhā-
23 yiyappa Tannamtuḷa dāsarimge sam-
24. tāna gāmiyāgi kotta prasāda māna 1
25 mamgala mahā śrí śrí śrí ||

Note

This record had heen published as Nanjangūd 93 in Epigraphia Carnatica Vol III It has now been completely copied It states that during the rule of Ballāla-dēva with the consent of the great minister Perumāludēva dannāyaka's son Mādhava dannāyaka, the *mahā-vaddavyavahāri* Sinka Setti's son Sindi Setti, having purchased a portion of the flower garden of the god Kēśavanātha of Edatale from the temple Śrīvaishnavas and converted it into wet land by removing earth, made over the same to them with the condition that they should provide an offering of one *balla* of rice every day for the god for as long as the sun and moon last. It was also stipulated that the *prāsada* of one māna of rice due to him out of the offering was to be handed over to his partner in this charitable work, Tannantula-dāsar, and his descendants.

Mādhava dannayaka, mentioned in this record was the Hoysala viceroy who governed Padînalku nādu with the seat of his government at Terakanāmbi, Gundlupet Taluk (*see* M A R 1907, para 24)

The date of the record is śaka 1236 Ānanda sam Chaitra su 1 Ādityavāra which corresponds to Sunday the 17th March 1314 A D

32

At Kaḷale, Nanjangūd taluk, on a stone lying near the pipal tree by the side of the road leading to the tank.

Size 3'-6"×1'-4"

ನಂಜನಗೂಡು ತಾಲ್ಲೂಕು ಕಳಲೆ ಹೋಬಳಿ ಕಸಬಾ ಕಳಲೆ ಗ್ರಾಮದಲ್ಲಿ ಕೆರೆಗೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಕಾಲುವೆ ಬಳಿ ಅಶ್ವತ್ಥ ಮರದ ಸಮೀಪ ಬಿದ್ದಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 3'-6"×1'-4"

1 ಶುಭಮಸ್ತು । ನಂದನ ಸಂವತ್ಸರ
2 ದ । ಚಯಿತ್ರ ಸುಧ ೧೦ ಲೂ । ಮಲಿ
3. ಕಾರ್ಜುನ ಸೋಮಿ ನಿರೂಪದಿಂ [ತ್ರಿ]
4 ರುಮಲ ರಾಜದೇವರೂ । ಕಳಲೆ
5 ಸೀಮೆ ಪ್ರಜಗಳಿಗೆ ಕೊಟ ನಂಬುಗೆಯ
6 ಶಾಶನದ ಕ್ರಮವೆಂತೆಂದರೆ ಮ
7. ಗೆಸಲುವಳೆಯ ಕಯಕೆ
8 ಮಸುಂಕ ಯಿಮಾಯಿ
9. ಯಿಜಾ ಮಹಾದಂಡವನು .
10. ಮಿ ಇದಕೆತಪುಬಾ . ಪು
11 ಹಂನೆರಡು ವರಹ ಹ
12. ದ ತಪಿದರೆ . .
13 ರ್ಜುನದೇವರಾಣೆ । ನಮ ಅರ
14 ಯಿದಕ್ಕೆ ತಪ್ಪುದರೆ ಮಾತ
15 ದ ಹಾಗೆ

Transliteration

1 Śubham astu ‖ Namdana samvatsara-
2 da ‖ Chayitra sudha 10 lū ‖ Mali-
3. kārjuna-sōmi nirūpadim [Ti]
4. rumala rāja-dēvarū ‖ Kalale
5 sīme prajegalige kota nambugeya
6 sāśanada kramav emtemdare ma
7. ge saluvaleya kayake
8. ma sumka yi māyi
9 yijā mahā damdavanu
10 mi idake tapubā . pu
11. hamneradu varaha ha
12 da . tapidare .
13. rjuna dēvarāne ‖ nama ara
14. yidakke tappudare . māta
15. da hāge

Note

This and the following inscriptions at Kalale are noticed by Mr. R Narasimhachar in M A. R., 1917.

This inscription records that, by order of Malikārjunasvāmi, Tirumala Rāja emitted some taxes to the *prajegal* of Kalile-sīme in the year Nandana

This Tirumala-Rāja is probably identical with Timma-Rāja mentioned in E.C II, T.-Narasipur 63, as the progenitor of the Kalale family. If so the year Nandana may represent 1592 A D

33

On the three insignia (two yālis and a discus) in the Lakshmīkānta temple at Kalale

ನಂಜನಗೂಡು ತಲ್ಲೂಕು ಕಳಲೆ ಹೋಬಳಿ ಕಸಬಾಕಳಲೆ ಗ್ರಾಮದ ಲಕ್ಷ್ಮೀಕಾಂತ ದೇವಸ್ಥಾನದಲ್ಲಿ ಬಿರುದಾವಳಿಗಳ ಮೇಲೆ

1 ಕಳಲೆ ಕಾಂತೆಯ್ಯ ಕೊಮಾರ ನಂ

2 ಜರಾಜೈಯ್ಯನವರ ಶಾವೆ

(ಇದೇ ರೀತಿಯಲ್ಲಿ ಮತ್ತೊಂದು ಯಾಳಿಯಮೇಲೆಯೂ ಚಕ್ರದ ಮೇಲೆಯೂ ಇದೆ.)

Note

Three of the insignia consisting of two yalis and a discus in the Lakshmīkānta temple at Kaḷale bear the above inscription stating that they were presents from Nanj-Rājaiya, son of Kāntaiya of Kalile. The period of these records is about 1650 A. D.

34

On some silver vessels in the same temple

ಅದೇ ಲಕ್ಷ್ಮೀಕಾಂತ ದೇವಸ್ಥಾನದಲ್ಲಿರುವ ಬೆಳ್ಳಿ ಬಟ್ಟಲನಮೇಲ

1 ಟಿಪ್ಪುಸುಲತಾನ ಪಾದಶಾರ ದರ್ಮ

2. ೮ ತು ಕ ಗ ೮೪

(ಇದೇ ರೀತಿಯಲ್ಲಿ ಮತ್ತೆರಡು ಬೆಳ್ಳಿ ಬಟ್ಟಲುಗಳ ಮೇಲೆಯೂ ಬೆಳ್ಳಿ ಕಾಳಾಂಜಿಯ ಮೇಲೆಯೂ ಇದೆ)

Note

The inscriptions on four silver cups and a silver spittoon (padiga) in the Lakshmīkānta temple at Kalale, Nanjangūd Taluk, tell us that the articles were presented to the temple by Tipu Sulatāna Pādasa. The date of these records is about 1795 A. D

It is said that the utsava-mūrti was carried away by Tipu to Seringapatam and was returned with the vessels after one of his sons died

35

On a large silver plate in the same Lakshmīkānta temple.

ಅದೇ ಲಕ್ಷ್ಮೀಕಾಂತ ದೇವಸ್ಥಾನದಲ್ಲಿರುವ ದೊಡ್ಡ ಬೆಳ್ಳಿಯ ತಟ್ಟೆಯಮೇಲೆ.

1 ಸುಲತಾನಿಪಾದ ಶಾಹರಧರ್ಮ

2 ೮ | ತುಕಾಗ ೪೨೨

Note

The inscription on a large silver plate in the same Lakshmīkānta temple tells us that this plate was also presented by Tipu Sulatāna Pādaśā

36

On another silver cup in the same temple.

ಅದೇ ಲಕ್ಷ್ಮೀಕಾಂತ ದೇವಸ್ಥಾನದಲ್ಲಿರುವ ಇನ್ನೊಂದು ಬೆಳ್ಳಿ ಬಟ್ಟಲಿನಮೇಲೆ

ಶ್ರೀ ನಂಜುಂಡಾ ಶ್ರೀ ॥ ಕು ॥ ಲಕ್ಷ್ಮೀಕಾಂಥ ಸ್ವಾಮುಗೆ ॥ ಮ್ಯೆ ॥ದಳವಾಯಿ ನಂಜರಾಜೈ ಅರಸಿನವರ ಸೇವೆ ರ್ರು ೨೩॥

Note

A silver cup in the Lakshmikānta temple at Kalale has a inscription which tells us that the donor in this case was Nanja Rajaiya-arasu, the Dalavāyi or general of Mysore. His date is about 1750 A.D

37

On another silver cup in the same temple

ಆದೇ ಲಕ್ಷ್ಮೀಕಾಂತ ದೇವಸ್ಥಾನದಲ್ಲಿರುವ ಕಂಚಿನ ಘಂಟೆಯು ಮೇಲೆ

1 ಕಳಲೆ । ಶ್ರೀ ಲಕ್ಷ್ಮೀಕಾಂತ ಸ್ವಾಮಿಯವರ ಸಂನ್ನಿಧಿಗೆ ಚಲುವೆ ಅರಶಿನವರ ಸೇವಾತಾರ್ರು ೬

Note

Another silver cup is a grant made to the temple by Chaluve Urs.

38

On a silver plate in the same temple

ಆದೇ ಲಕ್ಷ್ಮೀಕಾಂತ ದೇವಸ್ಥಾನದಲ್ಲಿರುವ ಬೆಳ್ಳಿ ತಟ್ಟೆ ಮೇಲೆ

1. ಕಳಲೆ ಶ್ರೀ ಲಕ್ಷ್ಮೀಕಾಂತಸ್ವಾಮಿಯವರ ದೇವಸ್ಥಾನಕ್ಕೆ ಮಹಾಮಾತು । ಶ್ರೀ ಲಕ್ಷ್ಮಂಮಣಿಯವರ ಸೇವೆ

Note

The silver plate on which the present record is inscribed is granted by Mahāmātuśri Lakshmammanniavaru

39

On a bell in the same temple

ಅದೇ ಲಕ್ಷ್ಮೀಕಾಂತ ದೇವಸ್ಥಾನದಲ್ಲಿ ಕಂಚಿನ ಘಂಟೆಯು ಮೇಲೆ

1 ಲಕ್ಷ್ಮೀಕಾಂತ ! ಚಾಮರಾಜವಡೇರ ಧರ್ಮಪತ್ನಿ ಮಹಾಮಾತೂಶ್ರೀ ಲಕ್ಷಂಮಂಣಿಯವರ ಶಾವೆ

Note

The bell on which the present inscription is found is also granted by Mahā mātu sri Lakshammanniavaru, queen of Chāma Rāja Wadiyar, as the previous one

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT ARRANGED ACCORDING TO DYNASTIES AND DATES

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
			GANGAS.
44	17	C. 875 A D. ..	Rājamalla–Permānadi or Rāchamalla II
42	15	897 A D .	Satyavākya
47	19	12th regnal year .	Do
54	27	Vikrama sam.—920 A. D (?) ...	? Rāchamalla III
			CHOLAS
55	28	31st regnal year—Ś 955 Āngirasa sam Kārttika [ba] bidige Sōmavāra—23rd October 1032 A D.	Rājēndra Chōla
59	30	16th regnal year—1067 A D (?) .	Rajēndra Dēva.
			HOYSALAS.
	22	Ś 1146 Tārana sam —1224 A D. .	Vīra Nārasimha.
32	1	No date—Early part of the 14th cen A D	Ballāla III
40	11	No date	Vīraballāla
60	31	Ś. 1236 Ānanda sam Chaitra śu 1 Ādityavāra—Sunday the 17th March 1314 A D.	Ballāḷa III.
			VIJAYANAGAR.
50	23	Vilambi sam Āsvīja su. 2—Wednesday the 25th September 1538 A D.	Krishnadēva Rāya
32	2	Ś 1476 Krōdhi sam Kārttika śu 1—Thursday 25th October 1565 A D.	Sadāśiva Rāya
57	29	Virōdhi sam. Māgha ba 2—(?) 1530 A D	Rāma Rāja–Tirumala Rājayya Dēva Mahā-arasu.
			UMMATTUR.
45	18	Ś. 1410 Kīlaka sam Chayitra su 7—Thursday 20th March 1488 A D	Nanja Rāya.
51	24	Ś 1414 Paridhāvi sam Kārttika ba 5—Friday 9th November 1492 A D	Vīra Nanja Rāya Vodeya.
52	25	Ś 1416 Ānanda sam. Phālguna su. 1 .	Do
53	26	Do	Do

Contents and Remarks

Fragmentary, details are lost. Mentions Būtarasa the younger brother of the king.

Fragmentary vīragal Records the death, during a cattle raid, of Kaliyanna

Fragmentary, merely mentions the regnal year of the king, other details are lost.

Very much worn out. Records the grant of the village Kiriya Kavilande to a Brahman by Permānadi who is evidently Rāchamalla III.

Records the grant of some lands for the maintenance of the tank, food offerings of the god, etc It is important in-as-much as it mentions the regnal year with other details of the solar year and also mentions a guru of Rājēndra Chōla

Registers a grant of land to the *bhalara* who was the worshipper of the god in some temple

Fragmentary record appears to register some grant for the success of the sword and arm of the king.

Registers the grant of land for the food offerings of the god Gōpāla Dēvaru at Gōvanūr by Bēbeya Danāyaka

Fragmentary record appears to register a grant of some vrittis

Registers the grant of some lands for the food offerings of the god Kēśavanātha of Edatale, by Mādhava Dannāyaka, son of Perumāle Dannāyaka

Very much worn out appears to register the grant of Hiriya Kavilandi as a sarvamānya by the Minister Sāluva Gōvindarāja

Registers the grant of freedom from all kinds of taxes to the barbers of Hiriyūru village by the Mahā-arasus Rāma Rājayya, Vithalēsvara, etc

Records an agreement between Bhadrayya and the svāmis of the Matha at Suttūr to the effect that the annual rental of 40 varahas which they had been paying on the lands at Suttūr belonging to the god Somēśvara should thenceforward be paid to the temple treasury.

Registers the grant of Dēvarāyapura by the ruler to the god Śrīkantha Dēva of Nanjalugūdu

Registers the grant of some lands by Dēvarāva Vodeyar to Nanjapayya, Nanjunda Ayya and other *Śīlavantas*

Registers the grant of some lands to provide for the feeding of five *odeyas*

Records a grant of land to Vīrayyadēvaru of Nirili by the ruler

Page number in the Report	Inscription number in the Report	Date	Ruler
			MYSORE.
64	36	No date—C. 1750 A D .	Dalavāyi Nanjarāje-arasu.
63	34	No date—C. 1795 A. D.	Tipu.
63	35	Do	Do
34	3	Ś. 1816 Jaya sam —1894 A D	Chāmarājēndra Wadiyar Bahaddur, G.C.S.I.
64	38	No date ..	Chāmarāja Wadiyar
64	39	Do	Chaluve Urs.
			KALALE CHIEFS
64	37	Do	....
62	32	Nandana sam. Chayitra sudha 10-1592 A.D.	Tirumala Rāja
63	33	No date—C 1650 A. D.	Nanja-Rājaiya
			MISCELLANEOUS
36	8	The date is lost C 12th century A. D.	....
37	9	Manmatha sam. Śrāvana śu. Guruvāra—C 14th century A. D	...
43	16	Pramāthi sam. Kārttika ba. 5 Sō -Monday the 3rd November 1399 A D.	....
38	10	Dundubhi sam. Māga śu 1—15th century A D	
41	14	Ś 1555 Siīmukha sam Vayiśākha śu. 15—Sunday 14th April 1633 A. D.	
48	21	No date—(?) 17th century A D.	.
48	20	Ś 1648 Parābhava Kārttika su. 15—Saturday, 29th October 1726 A.D.	...
35	4	No date—18th century A. D	....
36	5	Do	..
36	6	Do	....
36	7	Do	....
41	13	Kīlaka sam. Māgha bahula 5—18th century (?)	.
40	12	Ś 1783 Ravudri sam Māgha—January-February 1862 A D	....

Contents and Remarks

Records the presentation of a silver cup, by the Dalavāyi or General, to the god Lakshmīkānta

Records the presentation of some silver vessels to the god Lakshmīkānta by Tipu Sultan

Records the presentation of a large silver plate

Records the construction of the temple of god Ganēśa by the masons Dajībarām and others.

Records the presenation of a silver plate by the Queen Lakshmammaṇṇi to the god Lakshmīkānta at Kalale.

Records the presentation of a bell by the same queen

Mentions the grant of a silver cup to the same god by Chaluve Urs

Records the remission of certain taxes to the prajegal of Kaḷile sīme

Records the presentation of certain insignia to the God Lakshmīkānta at Kaḷile.

Records the installation of the image of Chandranātha by Dēvachandra.

Records the installation of the Chaturvimsati Tīrthankara image by Adi Setti

Vīragal records that it was set up in memory of Doḍa Tammanna.

Records some grant made to the God Svayambhunātha by Kōjadēva Ayya

Records a grant made by Sanna Basava Gauda for the God Nanjuṇḍēśvara of Nanjangūd.

Mentions a grant made to Manchana of Upinahali

Records that a devotee by name Bālanna Setti of Śirīrangapatna did some service to the God

Records the name of a devotee Ajapa Sēnabōva.

Records the names of the devotees Bhāgirati and Jōgumi Sēnabōva

Mentions the names Lakapa Sēnabōva and Gangama

Records the visit of a devotee by name Kariya to the temple at Kalasa

Records the consecration of the God Basavēśvara by one Rangaya of Kānakānahaḷi.

Records the grant of the *Kavacha* to the God Paraśurāma by Venkatadāsaiya

APPENDIX A.

List of Photographs taken during the Year 1945–46

Serial No	Size in inches	Description	View	Village	District
1–2	8½ × 6½ .		Kēsava image ..	Thumbadēva-nahalli	Hassan
3–4	6½ × 4¾ .		Do	Do	Do
5–8	6½ × 4¾ ..	Pārsvanātha Basti	Pārśvanātha image .	Bastihalli	Do
9–15	8½ × 6½	Channakēsava Temple	Navaranga Bracket figures	Bēlūr	Do
16–18	Do	Do	Garbhagriha Doorway	Do	Do
19–20	Do	Do	Mahādvāra Gōpuram	Do	Do
21–33	6½ × 4¾ .	Chandravalli Excavations	Pottery	Chandravalli	Chitaldrug
34–43	Do .	Do	Pottery rims	Do	Do
44–47	8½ × 6½ ..	Rāmēśvara Temple	Wall details .	Nirttaid	Do
48–55	6½ × 4¾ ..		Saptamātrikā images .	Gōvanūr	Do
56	Do		Vīragal	Do	Do
57–58	Do		Inscription stones ..	Tamatakal .	Do
59–60	Do .	Fort	General views ..	Rāmadurga	Do
61	Do ...	Rāmalinga Temple	Doorway	Do	Do
62–63	Do .		Vīragal .	Kadabana-katte	Do
64	Do .	Kallēśvara Temple	Doorway	Kalledēvana pura	Do
65	Do ..	Do	General view	Do	Do
66	Do ..	Śiva Temple ..	Doorway of Navaranga	Do	Do
67–70	Do ..	Fort .	Different views	Śrirāmpura	Do
71	Do ...	Vēnugōpāla Shrine	Vēnugōpāla image .	Do	Do
72	Do .	Do	Ālvār image	Do	Do
73	Do .	Vīrabhadra Temple	Vīrabhadra image .	Do	Do
74–75	Do .	Kallumantapa ...	General view	Do	Do
76	6½ × 4¾ .	Bhairava Temple ...	East view .	Do	Do
77–80	Do	Do	Pillar details	Do	Do
81–82	8½ × 6½ ..	Ranganātha Temple	Śrī Ranganātha image	Gavirangā-pura	Do
83–84	6½ × 4¾ ...	Do	Processional image	Do	Do
85	Do ...	Śiva Temple	Doorway	Heggere	Do
86–87	8½ × 6½ ..	Jettingarāmēsvara Hill	General views .	Bramhagiri	Do
88–89	Do .	Brahmagiri Hills ..	Boar hunting group	Do	Do
90–96	Do .	Do	Graffitti on a rock inside the cave	Do	Do
97	6½ × 4¾ .	Do	Do	Do	Do
98–99	Do ..	Varadā Tirtha .	Inscription on a boulder	Kalasa	Chikmaga-lūr
100	Do .	Do	General view of the River	Do	Do
101	Do ..	Do	Do	Do	Do
102	Do ...	Kalasēśvara Temple	Hoysala Crest .	Do	Do
103	Do ...	Do	Metallic image of the Goddess	Do	Do
104–105	Do ...	Do	Metallic image of Śiva (head)	Do	Do
106–107	8½ × 6½ .	Do	Wooden processional car	Do	Do

APPENDIX A—(*Concld*)

Serial No.	Size in inches	Description	View	Village	District
108–109	6½×4¾ ..	On the bank of Varadā-tīrtha	Inscription with relief figures	Kaḷasa	Chikmaga-lūr
110–111	8½×6½ ..	Kūdli Mutt .	Lac seals from old Sannads	Kūdli .	Shim oga.
112–113	6½×4¾ ..	Īśvara temple	Mukhamantapa .	Chōranayede-halli	Do
114–115	Do ..	Do	Outer wall details of Garbhagriha	Do	Do
116	Do ..	Do	Image of Hanumān .	Do	Do
117–118	8½×6½	Champakadhāmasvāmi Temple	Champakadhāmasvāmi Group	Bannēra-ghatta	Bangalore
119–120	Do .	Do	Processional image	Do	Do
121	6½×4¾		Jaina image	Vijayāpura.	Mysore
122	Do .		Mahishāsuramardini ..	Do	Do
123	Do .	Vijayāpur bund	General view	Do	Do
124	Do ..	Do	Skeletal remains near the bund	Do	Do
125–126	8½×6½ ..	Department of Archæology	Wood carving figure of a lady	Office Museum	Do
127–129	3¼×4¼ ..	.	Gandabhērunda, Recopy		..
130–131	Do .		Eagle, Do	..	..
132–133	6½×4¾ .		Mysore flag, Do		...
134–135	Do .		Mysore Coins, Do		..

APPENDIX B.

List of Drawings prepared during the Year 1945–46.

1 Ground plan of Śambhulingēśvara temple, Keresante
2 Sketch map of Keresante
3 Ground plan of Ballēśvara temple, Kalkere
4 Ground plan of Mallēsvara temple, Huliyār
5 Dēvaganga ponds at Nagar—Site plan
6 Design for a chhatri for Shāji's Tomb at Hodigere

APPENDIX C

List of Books acquired for the Library of the Office of the Director of Archæological Researches in Mysore, Mysore, during the Year 1945-46.

Sl No	Title of the book	Remarks
1	Papers of the Peabody Museum of American Archæology and Ethnology, Harvard University. Vol XXIV, No 1—The Excavation of Los Mueintas and neighbouring Ruins in the salt River Valley, Southern Arizona by Emil W Haury, 1945	Received from the Peabody Museum of American Archæology and Ethnology, Harvard University
2	Papers of the Peabody Museum of American Archæology and Ethnology, Harvard University Vol XVI, No 2—Contributions to the Racial Anthropology of the near East by Carl C Seltzer, 1940	Do
3	Papers of the Peabody Museum of American Archæology and Ethnology, Harvard University Vol XVI, No 3—Fossil Man in Tangier by Muzaffer Suleyman Senyurek 1940	Do
4	Papers of the Peabody Museum of American Archæology and Ethnology, Harvard University Vol XVII, No 1—Navaho Pottery Making, An inquiry into the Affinities of Navaho Painted Pottery by Harry Tschopik Jr 41	Do
5	Papers of the Peabody Museum of American Archæology and Ethnology, Harvard University Vol XVII. No 2—Archæological investigations in Central Utha by John Gillen, 1941	Do
6	Papers of the Peabody Museum of American Archæology and Ethnology, Harvard University Vol XIX, No 3—Notes on the paro in Liberia by George W Harley, 1941	Do
7	Papers of the Peabody Museum of American Archæology and Ethnology, Harvard University Vol XIX, No 3—Early Man and Pleistocene Stratigraphy in Southern and Eastern Asia by Hallam L Movius, Jr 1944	Do
8	Papers of the Peabody Museum of American Archæology and Ethnology, Harvard University Vol XX —Studies in the Anthropology of Oceania and Asia by James M Andrews and others, 1943	Do
9	Papers of the Peabody Museum of American Archæology and Ethnology, Harvard University Vol XXII, No 1– old Orgibi (A study of the Hopi Indians of Third Mesa) by Mischa Titiev 1944	Do

APPENDIX C—(*Contd*)

Sl No	Title of the book	Remarks
10	Papers of the Peabody Museum of American Archæology and Ethnology, Harvard University Vol XXII, No 2—Navaho Witchcraft by Clyde Kluckholm	Do
11	Papers of the Peabody Museum of American Archæology and Ethnology, Harvard University Vol XXIII, No 1—Racial prehistory in the South west and the Hawikuh yunis by oarl C Seltzer, 1944	Received from the Peabody Museum of American Archæology and Ethnology, Harvard University
12	Papers of the Peabody Museum of American Archæology and Ethnology, Harvard University Vol XXVI, No 1—Archæology of North-western Venezuela by Alfred Kidder, II, 1944	Do
13	Papers of the Peabody Meseum of American Archæology and Ethnology Harvard University Vol XXVII, No 1—Some early sites in the Northern Lake Titicaca basin by Alfred Kidder, II, 1943	Do
14	Papers of the Peabody Museum of American Archæology and Ethnology, Harvard University Vol XXVII No 2—An introduction to the Archæology of Ouzeo by John H Rowe, 1944	
15	Papers of the Peabody Museum of American Archæology and Ethnology, Harvard University Vol XXXV, No 1—The changing physical environment of the Hopi Indians of Arizona by John T Hock, 1942	Do
16	Papers of the Peabody Museum of American Archæology and Ethnology, Harvard University Vol XXXV, No 2—Prehistoric Coal Mining in the Jeddito Valley, Arizona by Jond T Hock, 1942	Do
17	Annual Report of the Mysore Archæological Department for the year 1943	Received from the Department of Archæology, Mysore
18	Do do	Do
19	Archæological Survey of India, South Indian Inscriptions, Vol XII—The Pallavas, 1943	Received from the Government Epigraphist for India, Ootacamund
20	The Daily Al-Kalam, Special Annual 1945	Received from the Manager, Al-Kalam
21	Digest of Annual Report on Kannada Research in Bombay Province for the year 1940-41 by R S Panchamukhi, 1945	Received from the Director, Kannada Research Institute, Dharwar
22	Kēnōpanishad—Bhāshya by Sri Rangaramanuja 1945	Received from the Director, Śrī Venkatēśvara Oriental Institute, Tirupati
23	Suvarnasaptati Śāstra	Do
24	Tirukkural Kamattupal—by T P Palaniyappa Pillai	Do
25	History of Dharmaśāstra (Ancient and Mediæval Religious and Civil Law, Vol I,)—by P V Kane 1930	Purchased
26	History of Dharmasāstra (Ancient and Mediæval Religious and Civil Law Vol II)--Part I, 1941.	Do
27	History of Dharmaśāstra (Ancient and Mediæval Religious and Civil Law, Vol II)—part II, 1941	Do
28	Sri Kalasesvarasvāmi Temple Manual	Do
29	Some Aspects of Indian Civilization by Majmudar	Do

APPENDIX C—(*Contd*)

Sl No	Title of the book	Remarks
30	Fan Fan Yu by Dr Raghuvira	Purchased
31	Bibliography of Indological Studies by M Moraes, 1942	Do
32	Kalasa Mahātmya	Received from the author Sri V S. Kalasai Bhatta
33	Maisūrina Rājalakshmiyaru	Received from the Kusumkshnjali, Subōdha Granthamāla, Bangalore
34	Rukmāngada Mahārāja	Do
35	The Mysore University English-Kannada Dictionary, Part XIII	Received from the English-Kannada Dictonary Office, Bangalore
36	Administration Report of Srī Chitralayam for M E 1111, 1112, 1113, 1114, 1115, 1116, 1117, 1118, 1119	Received from the Department of Archæology, Travancore
37	Administration Report of the Government Museum, Travancore for M E 1113, 1115, 1116, 1117, 1118, 1119, 1120	Received from the Department of Archæology, Travancore
38	Archæology in Travancore by R Vasudeva Poduval	Do
39	The 9th All-India Oriental Conference Souvenir of Travancore	Do
40	Music in Travancore by R V Poduval	Do
41	Annual Reports of the Watson Museum of Antiquities of Rajkot for 1920, 1921-22	Received from the Watson Museum Managing Committee, Rajkot
42	Annual Reports of the Watson Museum of Antiqities of Rajkot for 1940-41, 1941-42	Do
43	The Journal of the Bihar Research Society, Vol XXX, Parts I to IV—1944	Received from the Bihar Research Society, Patna
44	The Journal of the Bihar Research Society, Vol XXXI, Parts I to IV- 1945	Do
45	The Journal of the Bihar Research Society, Vol XXXII, Parts I to IV—1946	Do
46	A Descriptive Catalogue of the Sanskrit Manuscripts in the Government Oriental Library, Mysore, Vol II, 1944	Received from the Oriental Library, Mysore
47	The Srauta Sūtra of Āpastamba with the Bhāshya of Dhūrtasvāmi and the Vritti of Rāmāgnicit (Praśnas I to 5), 1945	Do
48	The Yādavābhyudaya of Sri Vedantacharya with the Commentary of Sri Appayyadiksita, Cantos 13 to 18, 1945	Do
49	Annals of the Bhandarkar Oriental Research Institute Journal, Poona Vol XXV, Parts I to IV	Received from the Bhandarkar Oriental Research Institute, Poona
50	Annals of the Bhandarkar Oriental Research Institute Journal, Poona Vol XXVI, Parts I to IV	Do
51	Journal of the Banaras Hindu University Vol 9—Nos 1, 2 and 3, 1944-45	Received from the Benares Hindu University
52	The Half Yearly Journal of the Mysore University, Vol V Nos I *a*, *b*, II *a*, *b*, 1944-45	Received from the University of Mysore, Mysore
53	The Half-Yearly Journal of the Mysore University Vol VI, Nos I *a*, *b*-, II *a*	Do

APPENDIX C—(*Contd.*)

Sl No	Title of the book	Remarks
54	The Adyar Library Bulletin, Vol IX, Parts I to IV, 1945	Received from the Adyar Library, Adyar, Madras South India
55	The Adyar Library Bulletin, Vol X, Parts I to IV, 1946	Do
56	Quarterly Journal of the Poona Orientalist, Vol IX, Nos I to IV, 1944	Received from the Oriental Book Agency, Poona
57	Quarterly Journal of the Poona Orientalist, Vol X, Nos 1–2, 1945	Do
58	The Quarterly Journal of the Mythic Society Bangalore, Vol. XXXV, Nos I to IV (1944–45)	Received from the Mythic Society, Bangalore
59	The Quarterly Journal of the Mythic Society Bangalore, Vol XXXVI, Nos I to IV (1945-46)	Do
60	Half-Yearly Journal of Sri Venkatesvara Oriental Institute, Tirupathi, Vol V, Nos I to II, 1944	Received from the Sri Venkatesvara Oriental Institute, Tirupathi
61	Half-Yearly Journal of Sri Venkatesvara Oriental Institute, Tirupathi, Vol VI Nos I to II, 1945	Do
62	Half-Yearly Journal of Sri Venkatesvara Oriental Institute, Tirupathi, Vol VII, Nos I to II, 1946	Do
63	The Jaina Antiquary, Vol XI Nos I and II (1945–46)	Received from the Central Jaina Oriental Library, Arrah, Bihar
64	The Jaina Antiquary Vol XII, Nos I and II (1946–47)	Do
65	The Jaina Gazette, Vol 42, Nos 2, 3, 4, 6, 8, 10, 11, 12 (1945)	Received from the All-India Jaina Association, Lucknow
66	The Jaina Gazette, Vol 43, Nos 1 to 12 (1946)	Do
67	The Indian Historical Quarterly, Vol 21, Nos 1, 2, 4, (1945)	Received from Calcutta Oriental Press
68	The Indian Historical Quarterly, Vol 22, Nos 1 to 4 (1946)	Do
69	Sarana Sāhitya, Vol 8, Nos 5, 6, 7, 8, 10 and 11, 12 (1945–46)	Received from the Editor, Sarana Sahitya, Bangalore
70	Sarana Sāhitya, Vol. 9, Nos 1, 2, 3, 4, 5, 6, 7, 8 (1946)	Do
71	The Periodical, Oxford University Press, London, Vol XXVI, Nos 210 211, 212, 213, 214, 215	Received from the Oxford University Press, London
72	Anēkānta, Vol 6, Nos 12 .	Received from the Veera Seva Mandir, Saraswa (Saharanpur)
73	Anēkānta, Vol 7, Nos 1 to 12 (1944–45)	Do
74	Anēkānta, Vol 8 Nos 1 to 5 and 8 to 12 (1946–47)	Do
75	Journal of the Ceylon Branch of the Royal Asiatic Society, Colombo, Vol 36, Parts 1 to 4 (1944–45)	Received from the Ceylon Branch Royal Asiatic Society, Colombo
76	Journal of the Ceylon Branch of the Royal Asiatic Society, Colombo, Vol 37, Parts 1, 2, 4 (1946–47)	Do
77	Journal of the Andhra Historical Research Society, Rajahmundry, Vol XIV, Parts 2, 3, 4 (1943–44)	Received from the Andhra Historical Research Society, Rajahmundry
78	Sri Kāvēri Kshētra Varnane	Received from the Author P M Changappa, Coorg
79	Śrī Subramhanya Kshētra Varnane . .	Received from Śrī Subramhanyasvami Temple, South Canara District

APPENDIX C—(*Concld.*)

Sl No	Title of the book	Remarks
80	Tumakūru Jilla Mahatva ..	Received from the Author B Sivamurti Sastry
81	Kollāpura Kshetra Mahātmya	Received from the Author C H Setty
82	Ujjayini in Ancient India ...	Received from Dr Bimala Churn Law
83	Sino Indian Studies, Vol I Part I, 1944	Received from the Editor, Sino-Indian Studies, Calcutta
84	Śiva Shrines in India and Beyond, Part I .	Received from the Author Rao Bahadur P Sambandam
85	Śiva Temple Architecture	Do
86	Journal of Indian History, Vol 23, Part I	Received from the Editorial Board
87	Do Vol 24, Parts I and II	Do
88	Journal of the Bombay Historical Society Vol 5, Nos 1 and 2 (1939)	Received from the Bombay Historical Society, Bombay
89	Bibliography of Indian History and Oriental Research for 1938 (Supl to Vol V, No 2)	Do
90	Annual Bibliography of Indian History and Indology, Vol II for 1939	Do
91	Annual Bibliography of Indian History and Indology, Vol III for 1940	Do
92	Indian Culture, Vol II, No 3 (1936)	Received from the Honorary General Secretary, the Indian Research Institute, Calcutta

APPENDIX D.

Expenditure during 1945–46

		Rs	a	p	Rs	a	p
I	Salaries—						
	Director (400–25–700) ..				8,340	4	0
	Assistant to the Director (150–10–250) .				2,460	0	0
II	Establishment . ..	8,126	1	0			
	Watchman for excavation area (allowance) .	60	0	0			
					8,186	1	0
III	Travelling Allowance				1,995	9	0
IV	Special Charges—						
	(*a*) Museum .	159	6	0			
	(*b*) Contingencies .	799	14	9			
	(*c*) Printing .	1,480	3	0			
	(*d*) Clothing to Menials	138	0	0			
	(*e*) Photographs for sale	135	12	9			
	(*f*) Furniture	31	6	0			
	(*g*) Library . .	83	14	0			
	(*h*) Excavation .	194	8	0			
					3,023	0	6
					24,004	14	6
Add—	Sale proceeds of Archæological Publications and photographs				926	3	0
	Grand Total .				24 931	1	6

INDEX

A

	Page
Āchāryas, *saints*,	8
Ādisetti, *private person*,	38
Agni, *god, one of the dikpālakas*,	20
Ajapasēnabōva, *devotee*,	36
Aliya Rāmarāya, *Vijayanagar king*,	27
Ālūr, *village*,	13
Ālvārs, *Srīvaishnava saints*,	8
Amālagada, *place*,	29
Ambaranāth, *place*,	9
Ambātīrtha, *tank*,	35
Amritāpura, *village*,	2
Amritēśvara, *god, temple at Amritāpura*,	2
Anantaka settiti, *private person*,	38
Ānjanēya, *god*,	13, 25
Annaiyanakatte, *tank*,	30
Annāmalainagar, *place*,	3
Annaya gauḍa, *son of Channappagauda, Chief*,	26
Ardhanārīśvara, *god, temple of*,	11
Arkēsvara, *god, temple of*,	13, 14, 15
Aubhaḷēśvarayya mahā arasu, *chief*,	34
Avaragillu, *village*,	26

B

Bādāmi, *place, cave temples at*,	15
Bādanālu, *village*,	43
Badanevālu, *place*,	47
Badari, *same as Yagachi, river*,	35
Bālannasetti, *devotee*,	48
Bālēśvarasvāmi, *saint*,	25
Bali, *demon king*,	19, 20
Ballāḷa II, *Hoysala king*,	17, 23
Ballāla III, *do*	32
Ballāladēva, *do*	61
Banavāsi, *place*,	15
Bangalore, *city*,	1, 3, 10, 11, 28
Bannada chāvadi, *mantap*,	15
Bārāmahal, *province*,	31
Basavanapura, *village*,	48
Basavanna, *god, image of*,	41
Basavēsvara, *god temple of*,	11, 48
Bēbeyadanāyaka, *Hoysala general*,	32
Bēdaiavōbalanāyaka, *private person*,	28
Bēdatūr, *village*,	26
Beduttur, *place*,	29
Belgola, *place*,	12
Bēlūr, *town*,	6, 9, 17, 22, 34
Besiokkalu, tax,	47
Bhadrayya, *agent*,	59
Bhāgavata, *work*,	21
Bhāgīrati, *devotee*,	36
Bhalara, *priest*,	60
Bhatrāju Narasarāju, *bard*,	26
Bhīmasiddhēśvara, *god, temple of*,	11
Bhū, *goddess*,	11, 19
Bijamahādēvi, *goddess*,	25
Bijāvar, *hobli*,	26
Bijāvara, *place*,	25, 30
Bijāvarchikkappagauda, *chief*,	30
Billare, *hobli*,	59
Binagu, tax,	47
Bōlibetta, *fortress*,	29
Bombay, *presidency*,	9
Bombay City, *Vikrama exhibition at*,	3
Brahmagiri, *site at*,	1
Brahmalingi Bhata, *priest*,	57
Būdibasappanāyaka, *chief*,	27
Būdihāl, *place*,	32
Būdihālu sime, *province*,	34
Būtarasa, *Ganga king*,	45

C

Chālukyan, *type*,	16
Chaluve Urs, *private person*,	64
Chāmarajānagar, *taluk*,	13
Chāmarāja-Wadiyar, *Mysore king*,	64
Chāmarājendra Wadiyar Bahaddur, *g.c s i Mysore king*	35
Chāmundā, *goddess, image of*,	17
Chāmundayya, *private person*,	57

PAGE
Chāmundēśvari, *goddess, temple of*, 11
Chandranātha, *Tīrthankara, image of*, 37
Chandranāthachaityālaya, *basti*, 38
Chandranāthasvāmi, *image of*, 36
Chandravaḷḷi, *Excavations at*, 1, 10
Channabasappa, *chief*, 28, 29
Channabasappa gauḍa, *chief of Midigēśi*, 24
Channabasappagauda, *Maddagiri chief*, 31
Channappagauda, *chief*, 24, 25, 26
Channarāyadroog, *place*, 28, 29
Channarāyadurga, *do* 27
Channarāyanadurga, *do* 25
Channarāyasvāmi, *god*, 25
Chānūra, *Kamsa's wrestler*, 21
Chaturvimśati Tīrthamkara, *images of*, 37, 38
Chavalūr, *place*, 25

PAGE
Chēlūr-Bidare, *place*, 2
Chennagiri, *town*,
Chennakeśava, *god, temple of*, 2, 1
Chikkabbāgilu, *village*, 7, 1
Chikka-Dēvarāja, *Mysore ruler*, 1
Chikkadēvarāja, Odeyar, *Mysore ruler*, 1
Chikkagauda, *chief*, 2
Chikka Kavilande, *place*, 5
Chikkayyanachhatra, *hobli*, 47, 4
Chīkayanakere, *tank*, 4
Chīlyōlu, *place*, 2
Chitaldrug, *town*, 1, 4, 10, 15, 3
Chōla, *structure of*, 1
Chōrana Yedehalli, *village*, 1, 1
Colonel "Reet" same as Read, *general*, 28, 3
Coorg, *state*,

D

Dalavāyi Channaiya, *officer under the Maddagiri chief*, 28
Dalavāyi Dēvarāja, *Mysore general*, 30
Dalavāyi svāmiyavarahatti, *village*, 41
Dājība Rāmji, *mason*, 35
Datta, musical instrument, 57
Dēbūr, *place*, 44, 45
Delhi Pādasha, *Emperor of Delhi*, 24
Daiya Daulat, *paintings at*, 2
Dēśika, same as Vēdāntāchārya, *Śrīvaishnava saint* 11
Dēsīyagana, *sect*, 37
Dēvachandra, *guru*, 37
Dēvamahārāya, *Vijayanagar king*, 28
Dēvanahaḷḷi, *place*, 1
Dēvanūr, *do*,
Dēvarāya, *private person*, 5
Dēvarāyapura, *village*, 4
Dēvarāya Vodeyar, *chief*, 5
Dēvasthānada Puttappa, *temple manager*, 3
Dodatamminanna, *hero*, 4
Doddakannaiya, *Maddagiri chief*, 27, 2
Doddakannappa, *chief*, 2
Doddakannegauda, *chief of Midigēśi*, 2
Doddakavilande, *place*, 48, 50, 5
Doddegauda, *son of Vīregauda, chief*, 2
Dōrayya Setti, *private person*, 5

E

Edatale, *place*, 61
Ēkanāthēśvara, *god, temple of*, 5
English, *people*, 28, 29
Ennegere, *place*, 2
Ereyappa, *Ganga king*, 13, 4

G

Gājanūr, *place*, 16, 17
Ganapati, *god*, 13, 34
Gandharvas, *gods*, 23
Ganēsa, *god, relievo figure of*, 11, 16, 20, 35
Ganga, *period*, 15
Gangama, *devotee*, 36
Garuda, *god*, 19, 20, 21, 23
Gāvōbari Malla Ayya, *private person*, 3
Gēnānkachakrēśvara, *title*, 5
General Harris, *general*, 29, 3
Ghanagiri, *place*, 28, 3
Gōlūru, *village*, 4
Gōpāla dēvaru, *god*, 3
Gōpālakrishna, *god, temple of*, 25, 2

	Page
Gōvanūr, *place*,	32
Gubbihosahalli, *place*,	25
Gunavantagāla, *village*,	47
Gundabbe, *wife of Mārayya Seṭṭi*,	57
Gundumale, *village*,	26
Gurubetta, *village*,	26
Guruvamma, mother of Doddakannaiya, *chief*,	27

H

Halebīd, *village*,	1, 9
Hallikāra Timmanāyaka, *officer under the Mysore king*,	28
Hangala, *place*,	12
Hanumān, *god*,	12, 13, 16, 19
Harati, *place, chief of*,	30
Harihar, *town*,	4
Hariharēśvara, *god, temple at Harihar*,	4
Harinarasaiya, *private person*,	24, 25
Hassan, *district*,	1, 6, 17, 34
Hedatale, *place*,	60
Hejjigehalli, *village*,	48
Hidimbēśvara, *god*,	5
Hiranyakaśipu, *demon king*,	10, 20
Hirevīrappagauḍa, *chief of Maddagiri*,	26, 27
Hirīchikkappagauda, *chief*,	24, 25
Hiriyakavilandi, *place*,	51
Hiriyūr, *village*,	34
History of Mysore, *work*,	31
Hodigere, *village*,	2
Holalavādiyasīme, *province*,	47
Hosdurga, *tāluk*,	32
Hoysala, *workmanship*,	10
Hoysala, *period*,	2, 12
Hunjanahālu, *place*,	27
Hyder, *Mysore ruler*,	28

I

Iddagiri, *village*,	26
Immadi Rangappa Rāja, *Harati chief*,	30
Indra, *dikpālaka*,	20
Indurai Gōrpade, *Mahratha chief*,	27
Indurāv, Gōrpade, *Same as Morāri Rao of Gutti*,	31
Īśāna Īśvara Odeyar, *god*,	57
Īśvara, *god*,	16, 20

J

Jakkēnahalli, *village*,	26
Jālikaṭṭe, *tank*,	30
Janārdana, *god, temple of*,	7, 11, 12
Javādi Kōlāhala, *title*,	53
Jayagante, Musical instrument,	57
Jōgimi śenabōva, *devotee*,	36

K

Kadūr, *district*,	1, 4, 35
Kaifyat, *statement*,	29
Kailāsa, *mountain*,	24
Kala, tax,	47
Kālachikkappagauda, *chief*,	24, 25, 26, 30
Kalale, *place*,	62, 63, 64
Kālamma, *goddess, temple of*	1
Kālannagauda, *chief*,	24, 25, 26
Kalasa, *place*,	35, 36, 38
Kalasanātha, *god, temple of*,	36
Kalile-sīme, *province*,	63
Kālinga, *cobra*,	20
Kālingamardana, *episode*,	20
Kaliyanna, *hero*,	43
Kamsa, *demon king*,	21
Kānakānahalli, *town*,	41
Kāntaiya, *private person*,	63
Kapilā, *river*,	42
Kappechennigarāya, *god, temple of*,	22
Karasvādi, *village*,	11
Karikere, *village*,	30
Kariya, *devotee*,	36
Kastūri-Rāyapparāja, *king of Sira*,	26, 30
Kencha, *devotee*,	36
Kenchamolle Nanjegauda, *private person*,	45
Kēśava, *god, temple of*,	13, 19, 22

	Page
Kēśavanātha, *god*,	61
Khandike, musical instrument,	57
Kiriyakavilandi, *place*,	55
Kīrtinārāyana, *god, temple of*,	7
Kōjadēva ayya, *donor*,	39
Komāraiya, *Mysore general*,	31
Konda Kumdānvaya, *sect*,	37
Kōpparakēsari Varmma, *title*,	56
Kōra, *division*,	25,30
Koratagere, *place*,	25, 27
Kothāra, tax,	47
Krishna, *god*,	11, 20, 21
Krishnadēvarāya, *Vijayanagar king*,	51
Krishnagiri, *place*,	28, 29
Krishnarāja Waḍiyar III, *Mysore king*,	2, 24
Krishnarāya, *Vijayanagar king*,	27
Krishtaparāja, *son of Rangappa Rāja, chief of Sira*,	27
Kubēra, *dikpālaka*,	20
Kūdatūr, *village*,	13
Kūdli, *village*,	8
Kumāra, *god*,	20
Kumāramallappana Koppalu, *place*,	32
Kundāpur, *place*,	35
Kurudumale, *place*,	11
Kuvalayāpīda, *Elephant*,	21

L

Lalitakīrtti dēva, *Jaina guru*,	37
Lakapa sēnabōva, *devotee*,	36
Lakshmammanniavaru, *Queen of Chāmarāja Wadiyar*,	64
Lakshmī, *goddess*,	21
Lakshmikānta, *god, temple of*,	5, 63, 64
Lakshmīnārayana, *god*,	20, 21, 23
Lakshmīśa, *poet*,	5

M

Maddagiri, *same as Madhugiri*,	25, 27, 28, 29, 31
Maddūr, *town*,	10
Madēsvara, *god, temple of*,	11
Mādhava, *god, image of*,	15
Mādhava dannāyaka, *Hoysala general*,	61, 62
Mādhavamantri, *Vijayanagar minister*,	40
Madhugiri, *hill*,	25, 26
Madras, *city*,	3, 29
Mahābhairava, *god*,	25
Mahālakshmī, *goddess*,	25
Mahānāduprabhu, *title*,	27
Māhēśvari, *goddess, image of*,	15
Mahisha, *demon*,	15
Mahishāsuramardini, *goddess*,	15
Mahratta, *people*,	28
Malavalli, *taluk*,	7, 11, 12
Mallikārjunasvami, *Vijayanagar king*,	63
Mallakhāna, *Muslim general*,	24
Mallarājaiya Urs, *private person*,	28
Mallēśvara, *god*,	26, 48
Manali, *place*,	43
Manavālamahāmuni, *saint*,	11
Manchana, *private person*,	48
Mandya, *district*,	1, 7, 10
Manikarnikāghāt, *bathing ghat*,	41
Manjarābād, *place*,	6
Manmatha, *god*,	22
Maralēśvara, *god, temple of*,	8
Marathas, *people*,	11
Mārayya setti, *private person*,	57
Māvinakere, *village*,	36
Melavāyi *do*,	26
Mēru, *mountain*,	19
Midigēśi, *place, fort at*,	24, 26, 27, 28, 29, 30, 31
Midigēśi, *wife of Nāgareddi*,	26
Mogul Venkatagiri, *place*,	28
Mortimer Wheeler, *Dr R.E Director general of Archæology*,	1
Mūdagere, *taluk*,	35, 36
Mūdahalli, *village*,	47
Mūgur, *place*,	42
Mūlasangha, *sect*,	37
Mūlasthāna, *god*,	57
Mummadi Channappa Gauda, *chief*,	25
Mummadi Chikka Gauda, *chief*,	30
Mummadi Chikkappa gauda, *chief of Maddagiri*	25 28, 30
Mummadi Doddakannappagauda, *Maddagiri chief*,	28, 30
Mummadi Hirevīrappagauda, *chief*,	28

PAGE

Mummadı Pattaṇa, *town*, 25
Mummadı Ranabhaire gauda, *Koraṭagere chief*, 30
Mummadı Ranganāyaka, *Harati chief*, 30
Mummadı Rangapparāja, *Harati chief*, 30
Mummadı Sappegauda, *Maddagiri chief*, 27
Muraıaji Hindu Rao ghōrpade, *Marātha general*, 31
Muttalavādı Kebbehundı, *village*, 38

N

Nāgaıamuri, *sword*, 24
Nāgareddi *chief*, 26
Nagarle, *village*, 52
Nammālvār, *saint*, 11
Nandi, *bull*, 16
Nandigiri, *place*, 45
Nanjalugūḍu, *same as Nanjangūd, town* 47
Nanjangūd *place*, 41, 42, 43, 44, 49, 50 51, 54, 55, 60, 62
Nanjapayya, *donee*, 52
Nanja Rājaiya, *private person*, 63
Nanja Rājaiya arasu, *general of Mysore*, 64
Nanjarāya, *chief*, 47
Nanja Rāya Odeyar, *Ummattūr chief*, 53, 54
Nanjunda Ayya, *donee*, 52
Nanjundēśvaıa, *god*, 42
Nāranasāni, *ruler of chīlyōlu*, 27
Naıasimha, *god, temple of*, 10, 11, 12
Narasimhachar R , *scholar*, 41
Narasimhanāyakī, *goddess*, 11
Naıasimharāya, *Vijayanagar king*, 26
Nārāyana, *god, image of*, 11, 12
Nārāyana temple, *same as Janārdana temple*, 7
Nērale, *place*, 51
Nīrili, *place*, 52, 53
Niruriti, *god*, 20
Nonabasāgara, *town*, 25
Nonabāsura, *demon*, 24
Nonabēśvaıa, *god*, 25

O

Odeyār Śrī Rājēndra chōḷa dēva, *Chōla king*, 56

P

Padinālkunādu, *province*, 62
Paḍuvārahallı, *village*, 13
Pallava, *times*, 17
Pāllegār, *family of*, 12
Panasōge, *lineage*, 37
Paraśuıāma, *god*, 40, 41
Parvatayya, *minister*, 53
Pārvatī, *goddess*, 20
Pātāḷēśvara, *god, temple of*, 8
Penukonda, *place*, 29
Periyāpatna, *place*, 12
Perumāludēva Daṇṇāyaka, *minister*, 16
Pēsāli Hanuma, *title*, 53
Phalam, musical instrument, 57
Pradhāna Chikkarasaiya, *minister of Maddagiri chief*, 28
Prahlāda, *demon prince*, 20, 23
Prahlāda varada, *same as Varada, god*, 11
Pustukagachchha, *sect*, 37
Puvīnasetti, *private person*, 57
Purushāmriga, *anthropoid god*, 16
Puvvala kenga, *chief*, 26

R

Rāchamalla III, *Ganga king*, 54
Rājamalla, *do* 45
Rājamalla permānadi, *do* 105
Rājēndrachōḷadēva, *Chōla king*, 57
Rājēndradēva, *Chōla king*, 60
Rākshasa, demon, 24
Rāmachandra Syāntesa Hatti, *contractor*, 35
Rāmadēvara oddu, *tank*, 15
Rāmagauda, *chief*, 30 31
Rāmaiya, *private person*, 111

PAGE

Rāmanātha Pancha Pirangi Birudānkita, *title*, 31
Rāmānuja, *saint*, 11
Rāmappagauda, *chief*, 24, 25, 26, 28, 31
Rāma Rāja Tirumala Rājayyadēva mahā arasu, *ruler*, 59
Rāmarājayya, *ruler*, 34
Rāmarāya, *Vijayanagar king*, 31
Ranabhairegauda, *chief*, 25, 27, 30,
Rangappa Nāyaka, *Harati chief*, 30
Rangappa Rāja, *do*, 26, 27, 30
Rangaya, *devotee*, 41
Rānibidanūr, *place*, 27
Rati, *goddess*, 22
Rāyarēkha, *statement*, 29, 30, 31
Read, *general*, 28, 29, 30
Rice, Mr, *scholar*, 31

S

Sādara Kempanāyaka, *private person*, 28
Sadāśiva dēvarāya mahārāya, *Vijayanagar king*, 34
Śaiva, *sculptures*, 13
Śākappagauda, *private person*, 25, 28
Sākappagauda, *son of Tōtada Rāya*, *chief*, 27
Sāluva Gōvinda Rāja, *minister*, 51
Śambhu, *god*, 33
Śambhulinga, *do*, 38
Sambhōnahalli, *place*, 29
Sangappagauda, *chief*, 24, 25, 27
Sanna Basava gauda, *private person*, 42
Śāntalādēvi, *queen*, 18, 19
Santekasalagere, *village*, 11
Sanyāsikatte, *tank*, 30
Sappegauda, *chief*, 26
Śāradā, *goddess*, 21, 23
Sarasvati, *do*, 16
Sarjabhūpāla, *chief of Sira*, 26, 27
Sarja Krishnapparāja, *Harati chief*, 30
Śātavāhana, *empire*, 10
Satyavākya permānadi, *Ganga king*, 43, 48,
Saumyanāyaki, *goddess*, 11
Seringapatam, *town*, 2, 31, 63
Shāji's tomb, *at Hodigere*, 2
Shanmukha, *god*, 16
Shimoga, *town*, 1, 8, 16
Siddabasavegauda, *private person*, 29, 30
Siddalingēśvara svāmi, *saint*, 25
Siddāpur, *village*, 25
Siddarāmēśvara svāmi, *chief*, 24
Siddavīre gauda, *private person*, 29
Śīlavantas, *sect*, 52
Sindisetti, *merchant*, 61
Singidēvapa, *devotee*, 36
Sinkasetti, *merchant*, 61
Sira, *place*, 26, 27
Śiva, *god*, 13, 15, 20
Śivāji, *king*, 11
Śivanegauda, *private person*, 26
Śivarāmaiya, *Vakil*, 29
Sōmājamma, *step mother of Doddakannaiya*, *chief*, 27
Sōmēśvara, *god*, *temple of*, 47, 54, 55, 57
Sonnalāpura, *place*, 24
Sōsale, *village*, 38
Śravanabelgola, *place*, 2
Śrī, *goddess*, 11, 19
Śrīkantha dēva, *god*, 47
Śrīkanthēśvara, *god*, 42
Śrīnivāsa, *god*, 11, 12
Śrīpati, *ruler*, 34
Śrīrājya, *Ganga kingdom*, 43
Śrīrāmpura, *place*, 32
Śrīrangapatna, *place*, 26
Śrirangapattana, *do*, 28, 48
Śrīrangarāya, *Vijayanagar king*, 28, 30
Śrīvaishnavas, *sect*, 61
Śrī Vīra Nanjarāja Vodeyar, *chief*, 52
Śrī Vīra Nārasimha dēva, *Hoysala king*, 50
Śrī Virūpāksha, *signature*, 34
Śrī Viśvaksēna, *god*, 10
Śrōtriyadaguttige, *rental*, 59
Śrōtriyadakallapatte, *agreement*, 59
Śrōtriya grāma, *same as Suttūr*, *village*, 57
Śrōtriyūr, *same as Suttūr*, *village*, 57
Subbarāya Iyer, E R., *private person*, 35
Śukra, *preceptor of Bali*, 20
Sūrya, *god*, *shrine of*, 14
Suttūr, *place*, 55, 59
Svayambhunātha, *god*, 39

T

	Page
Tadımālıngı, *place*,	12
Tagadūı sthala, *province*,	47
Talkad, *town*,	7, 13
Tammappagauda, *chief*,	26
Tannantuladāsa, *devotee*,	61
Taıabanahalḷı, *village*,	10
Tarıkere, *town*,	2
Teluve Banajıgas, *sect*,	41
Terakanāmbı, *place*,	62
Tereyūı, *do*	25, 28
Tımmagauda, *chief*,	30
Tımmappagauda, *do*,	28
Tımma Rāja, *Kalale chief*,	63
Tıppaıya, *vakil*,	29
Tıppu, *Mysore ruler*,	28, 29
Tıppu Sultan, *Mysore ruler*,	31
Tıppu's Fort at Manjarabad,	6
Tıpusulatāna Pādaśa, *Mysore ruler*,	63, 64
Tırumala Rāja, *Kalale chief*,	63
Tivali, musical instrument,	57
T-Narasıpur, *taluk*,	13, 38
Tolaharabalı, *sect*,	38
Toremāvu, *village*,	42
Tōtadappa gauda, *chief*,	25
Tōtada Rāya, *do*,	27
Tōtadaıāyagauda, *do*,	28, 31
Trıvıkrama, *god*,	19
Tudike, tax,	47
Tungā, *river*,	16
Tungōtı, *place*,	25, 26

U

Uchchangamma, *goddess*,	4
Ugra-Narasımha, *god*,	10, 20, 23
Ūlıgada Ranganâyaka, *officer*,	28
Ummattūr, *kingdom*,	53
Unıon Jack, *flag*,	19
Upınahalı, *place*,	48

V

Vaıdyēśvara, *god, image of*,	1, 13
Vāmana, *god*,	19
Vankını, *weapon*,	24
Vaıada, *god, group of*,	10
Vaıada, *god*,	11
Varadarāja, *do*,	11
Vāranāsı, *city*,	34
Varuna, *god*,	20
Vāsudēva tīrtha, *pond*,	23
Vāyu, *god*,	20
Venkatadāsaıya, *devotee*,	47
Venkatapatırāya, *Vijayanagar king*,	30
Venkataramana, *god*,	11
Venkataramanasvāmi, *god*,	26
Venkatasāmırāja, *chief*,	27, 28
Vēnugōpāla, *god*,	21, 23
Vıghneśvara, *god*,	25, 30
Vıjaya Gōpālarāya, *ruler*,	28
Vıjayamma, *goddess*,	43
Vıjayanagar, *kingdom*,	2, 10, 24
Vīraballāla, *Hoysala king*,	40
Vīrabhadra, *god*,	13, 25, 47, 52
Vīrappagauda, *chief*,	24
Vīra Rāmakrıshnadēva, *ruler*,	30
Vīra Tırumalarāya, *Vijayanagar king*,	24, 31
Vīravenkatapatırāya, *Vijayanagar king*,	30
Vırayyadēvaru, *Vīraśaiva guru*,	53, 54
Vīregauda, *chief*,	25
Vıshnu, *god*,	18, 19, 20
Vıshnuvardhana, *Hoysala king*,	18, 19, 21
Vıthalēśvara, *chief*,	34
Vrıshabhēśvara, *god*,	25

W

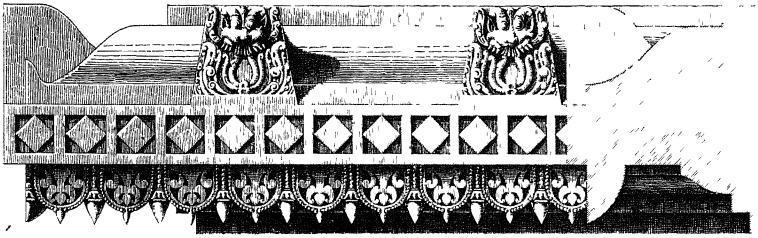
Wallis Mendress, *officer*,	28

Y

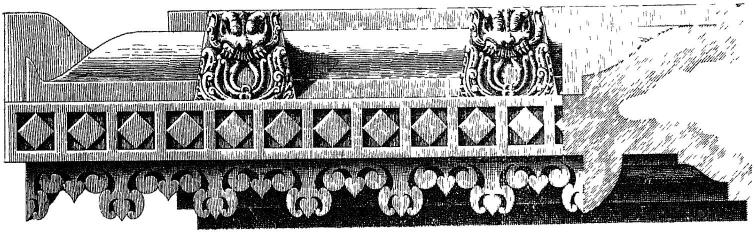
Yagachı, *river*,	34, 35
Yama, *dikpālaka*,	20
Yaśōda, *image of*,	11
Yıkkērı, *place*,	36
Yīrēdēvarapura, *village*,	45

WD 601—GBPM—350—3-12-51

ILLUSTRATIONS

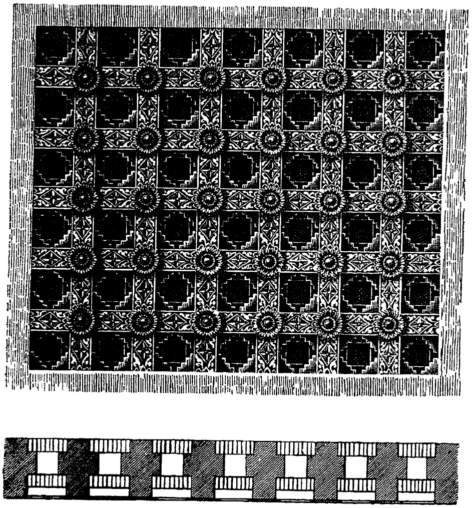


1 EAVES WITH KIRTIMUKHAS CHENNAKESAVA TEMPLE, BELUR (p 17)

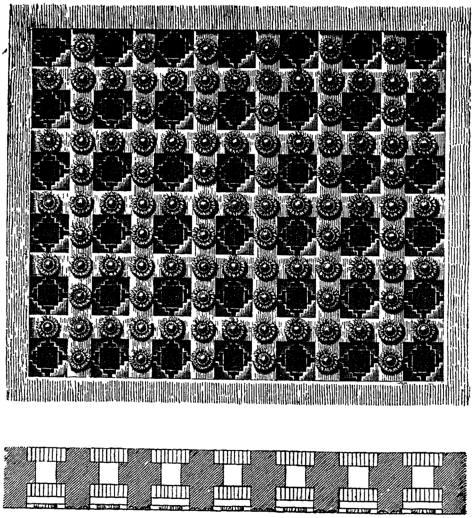


2 EAVES WITH KIRTIMUKHAS, CHENNAKESAVA TEMPLE, BELUR (p 17)

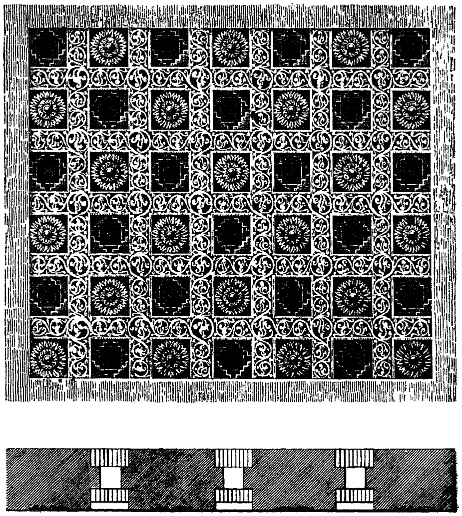
Department of Archaeology, Mysore]



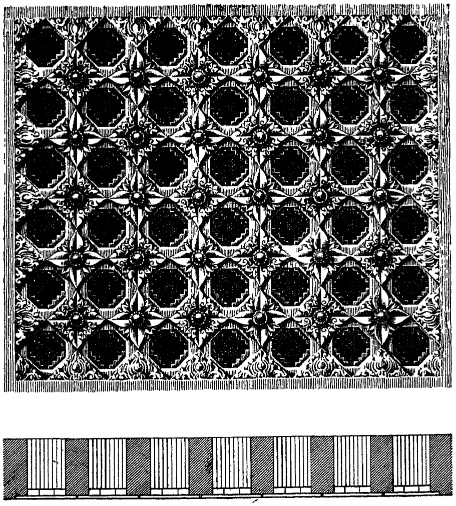
1. SCREEN BEARING ORNAMENTAL DESIGN, CHENNAKESAVA TEMPLE, BELUR (p 18).



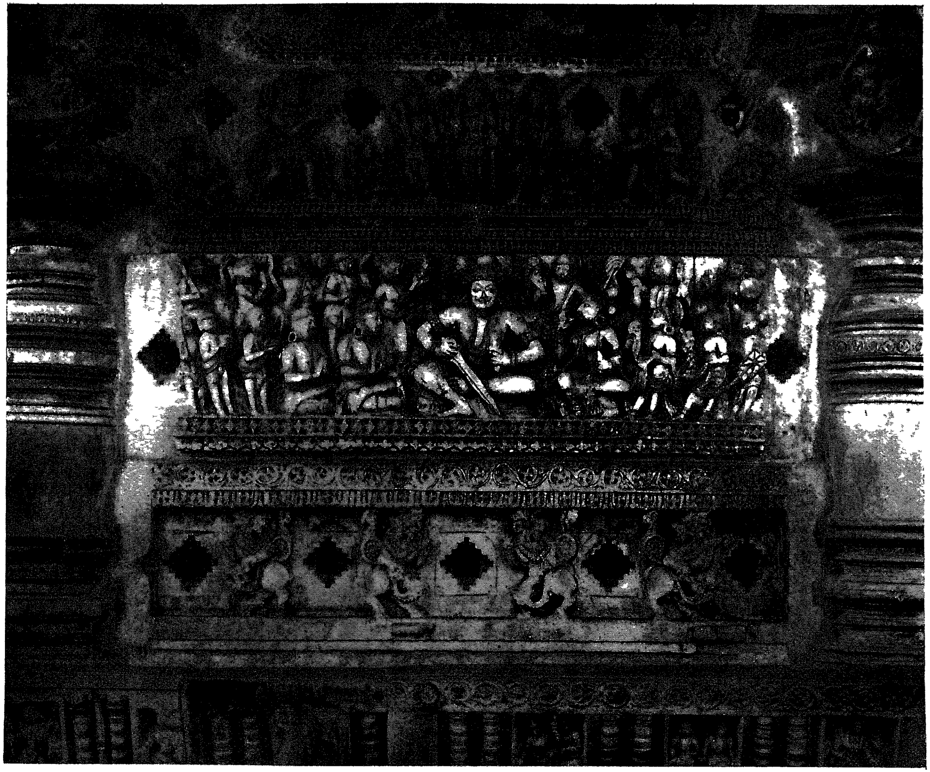
2 SCREEN BEARING ORNAMENTAL DESIGN, CHENNAKESAVA TEMPLE, BELUR (p 18).



1. SCREEN BEARING ORNAMENTAL DESIGN, CHENNAKESAVA TEMPLE, BELUR (p. 18).



2 SCREEN BEARING ORNAMENTAL DESIGN, CHENNAKESAVA TEMPLE, BELUR (p. 18).



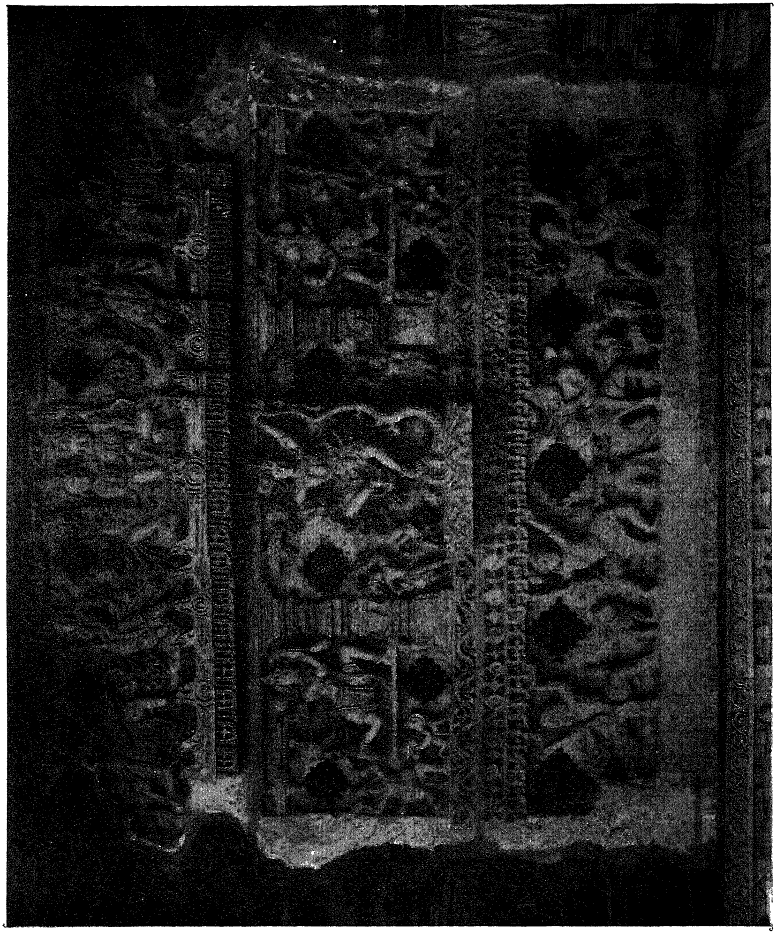
A PIERCED STONE SCREEN DEPICTING VISHNUVARDHANA IN DURBAR, CHENNAKESAVA TEMPLE, BELUR (p 18)

Department of Archaeology Mysore]

PLATE V

A PIERCED STONE SCREEN DEPICTING BALI AND VAMANA, CHENNAKESAVA TEMPLE, BELUR (p. 19).

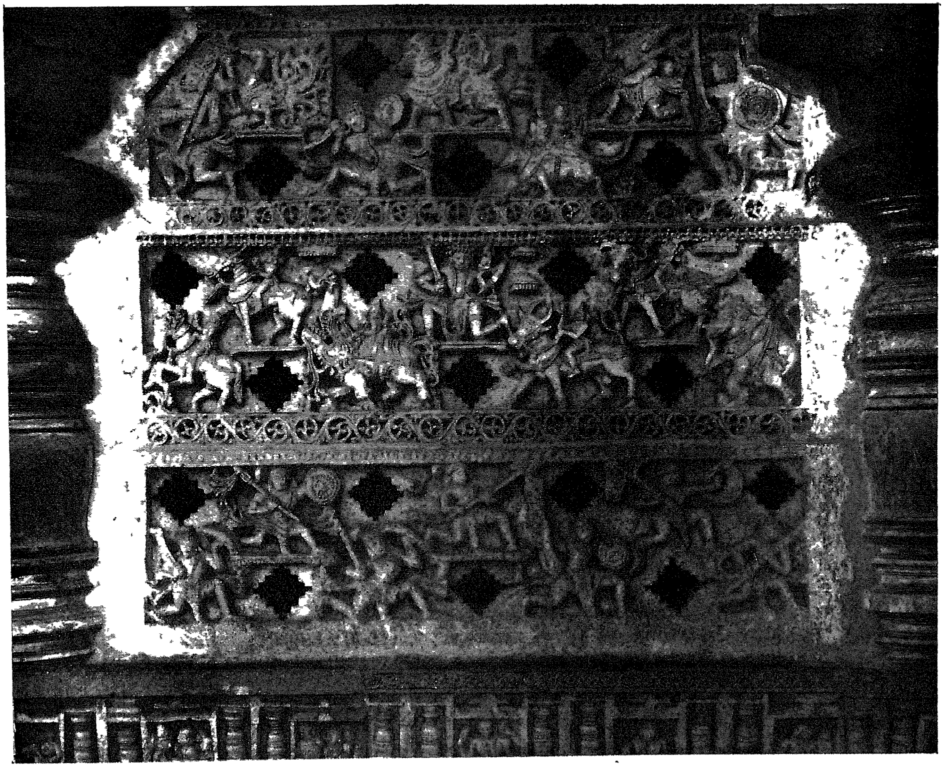
Department of Archæology, Mysore]



A PIERCED STONE SCREEN DEPICTING KALINGAMARDANA, CHENNAKESAVA TEMPLE, BELUR (p. 20).

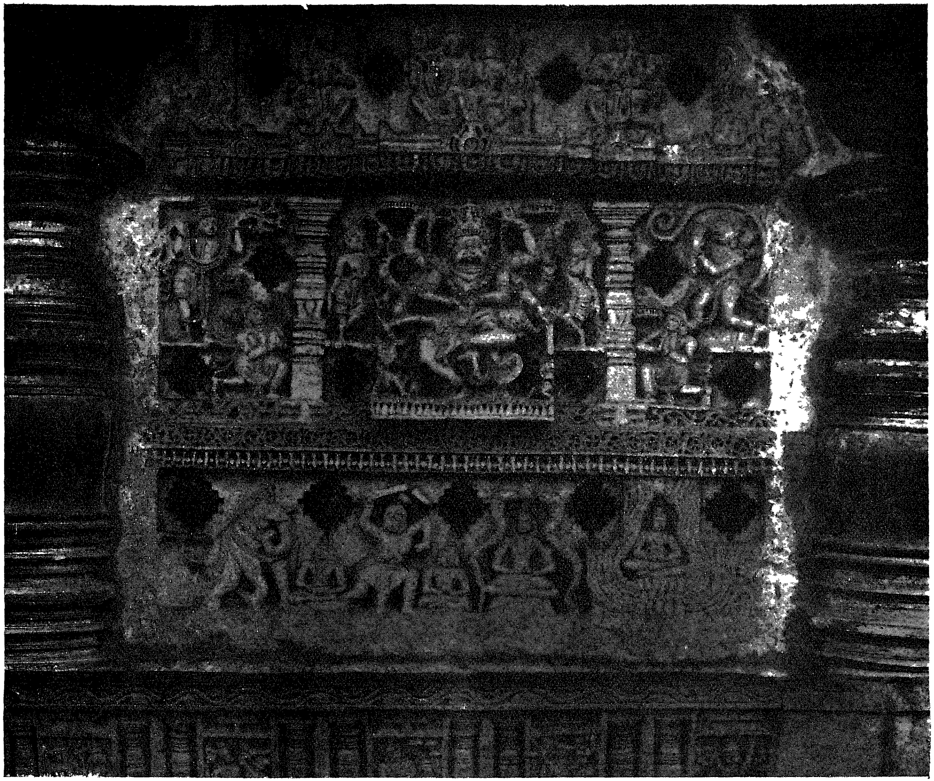
Department of Archæology, Mysore]

PLATE VII



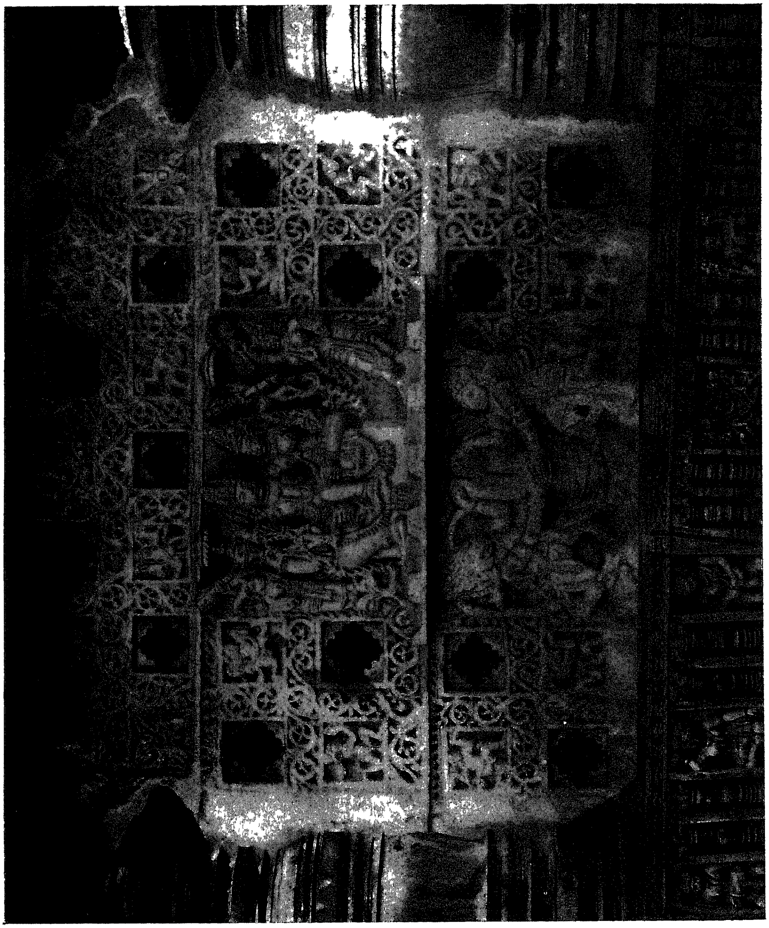
A PIERCED STONE SCREEN DEPICTING ASHTADIKPALAKAS, CHENNAKESAVA TEMPLE, BELUR (p 20)

Department of Archaeology, Mysore]



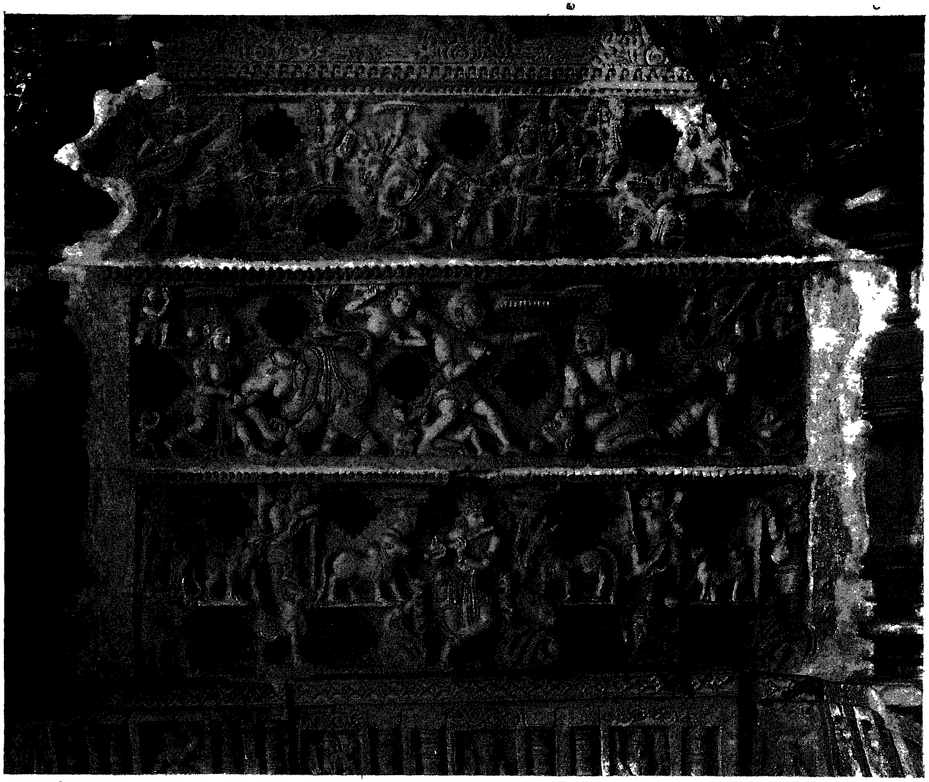
A PIERCED STONE SCREEN DEPICTING PRAHLADA EPISODE, CHENNAKESAVA TEMPLE, BELUR (p 20).

Department of Archæology, Mysore]



A PIERCED STONE SCREEN DEPICTING LAKSHMINARAYANA CHENNAKESAVA TEMPLE BELUR (p 21).

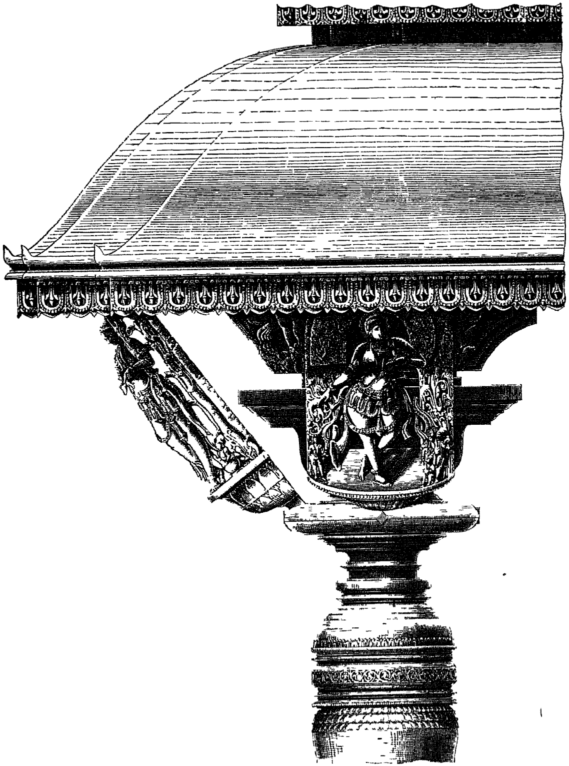
Department of Archaeology, Mysore



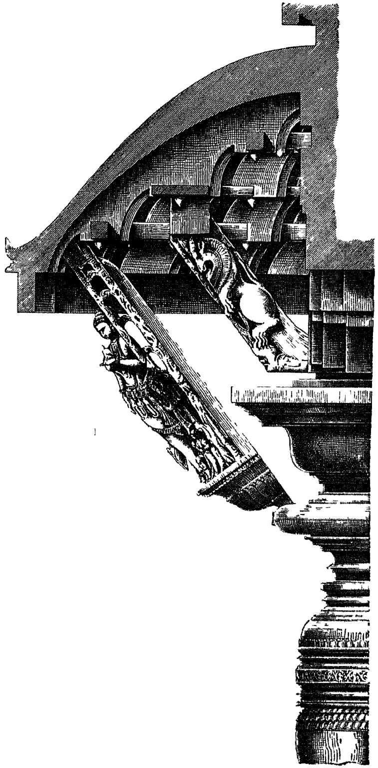
A PIERCED STONE SCREEN DEPICTING BHAGAVATA, CHENNAKESAVA TEMPLE, BELUR (p 21)

Department of Archaeology, Mysore]

BRACKET IMAGES WITH EAVES, CHENNAKESAVA TEMPLE, BELUR

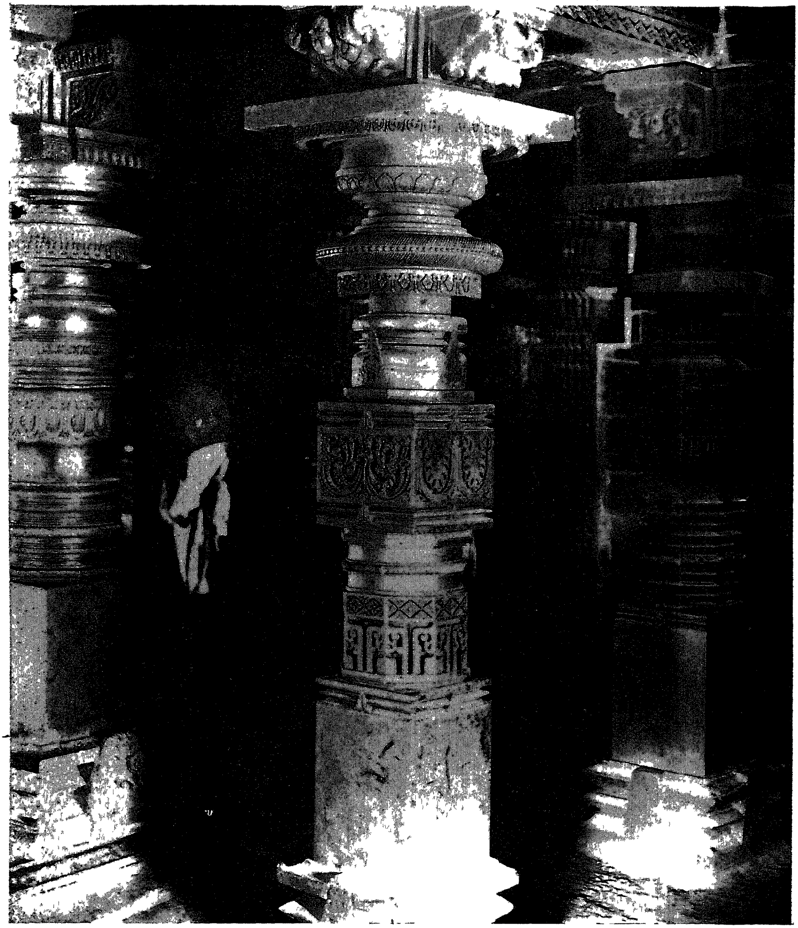


1 ELEVATION (p 21).



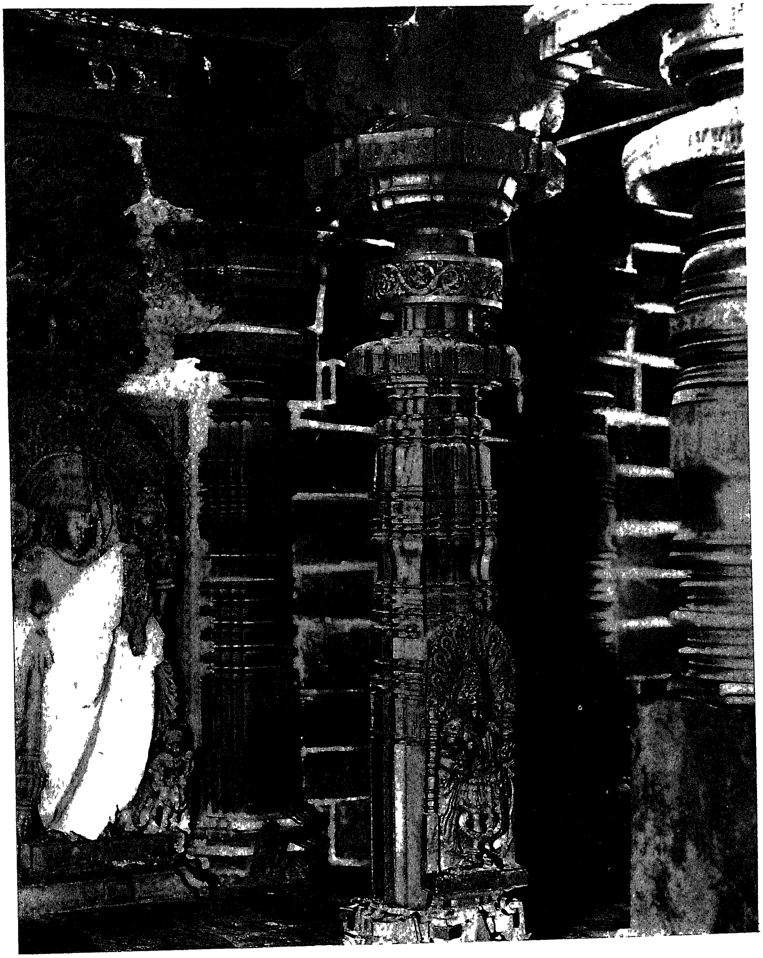
2 SECTION (p 21).

Department of Archaeology, Mysore]



PILLARS IN THE NAVARANGA, CHENNAKESAVA TEMPLE, BELUR (p 22).

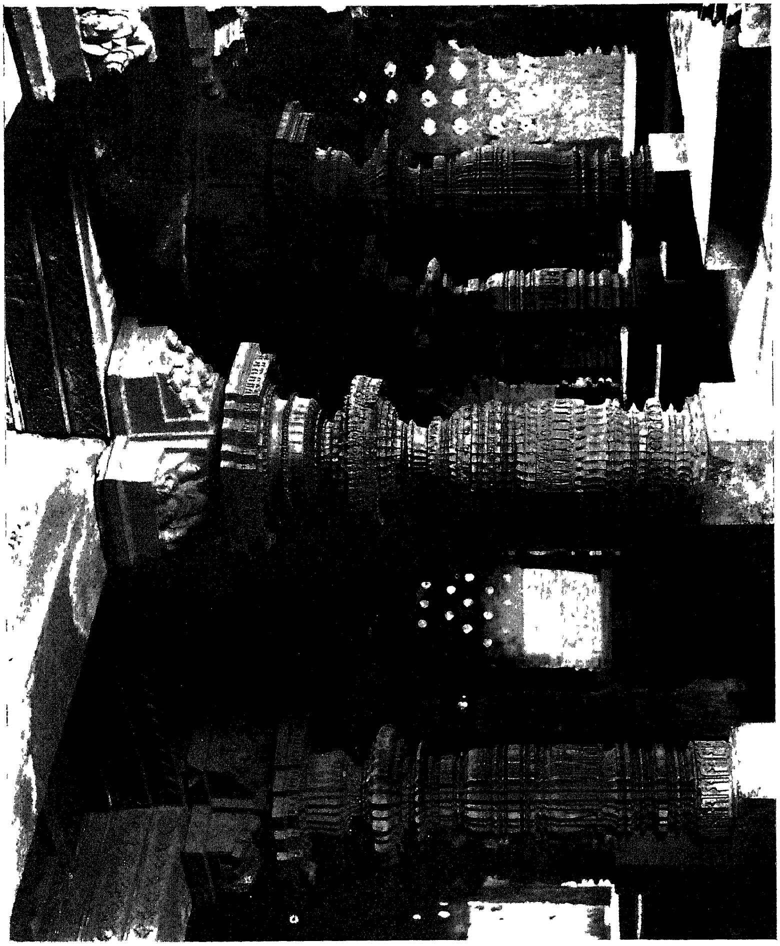
Department of Archæology, Mysore]



PILLARS IN THE NAVARANGA, CHENNAKESAVA TEMPLE, BELUR (p 22)

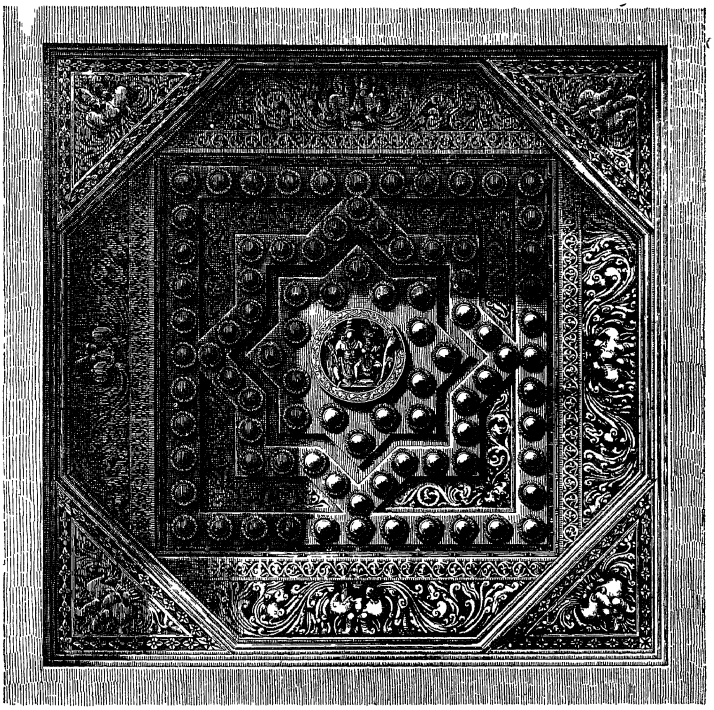
Department of Archæology, Mysore]

PLATE XIV

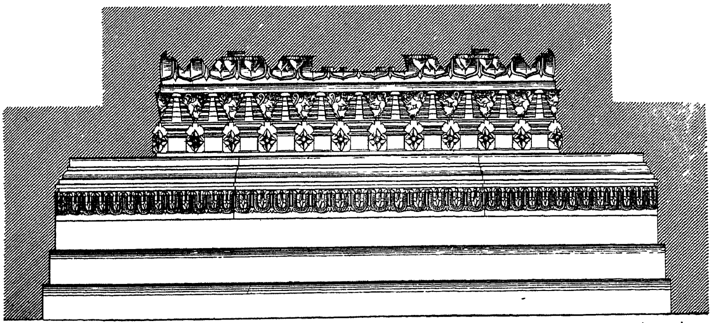


PILLARS IN THE NAVARANGA, CHENNAKESAVA TEMPLE, BELUR (p 22)

Department of Archaeology Mysore]

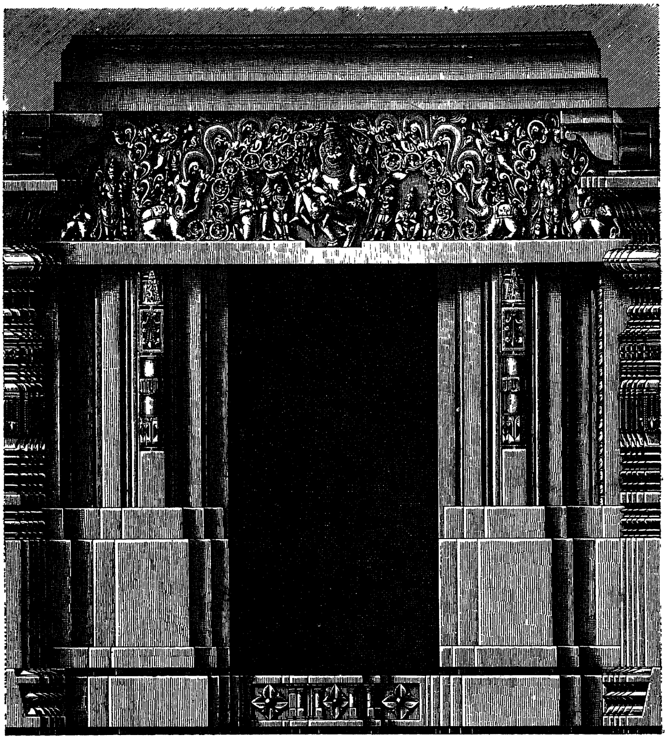


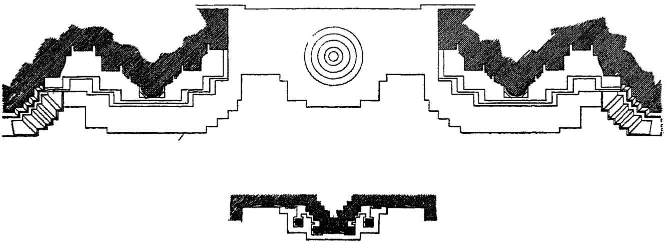
1 RATI AND MANMATHA CEILING—PLAN LOOKING UP, CHENNAKESAVA TEMPLE, BELUR (p 22).



2 RATI AND MANMATHA CEILING—SECTION, CHENNAKESAVA TEMPLE, BELUR (p 22)

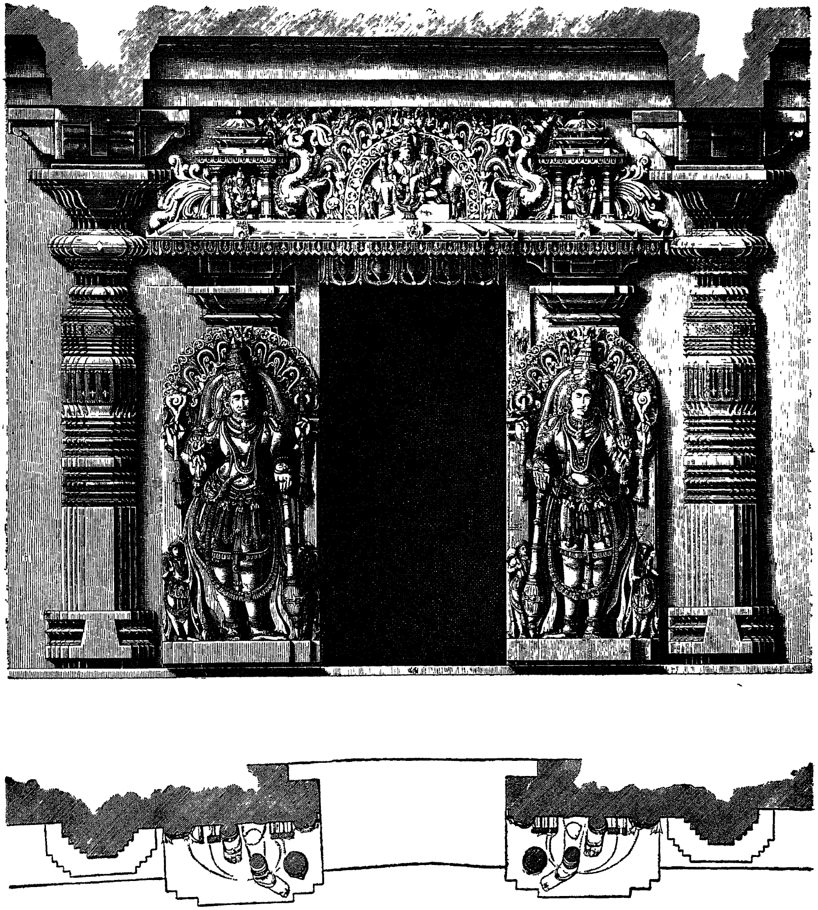
Department of Archæology, Mysore]





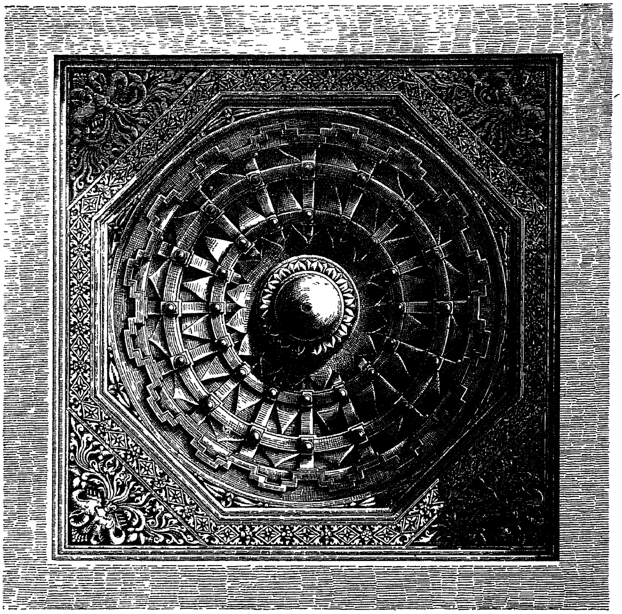
DOORWAY TO THE SOUTH CELL, KAPPECHENNIGARAYA TEMPLE, BELUR (p. 22).

Department of Archæology, Mysore]

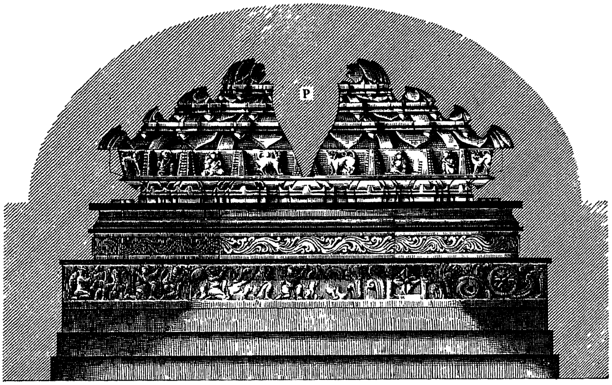


SUKHANASI DOORWAY, KAPPECHENNIGARAYA TEMPLL BELUR (p. 23).

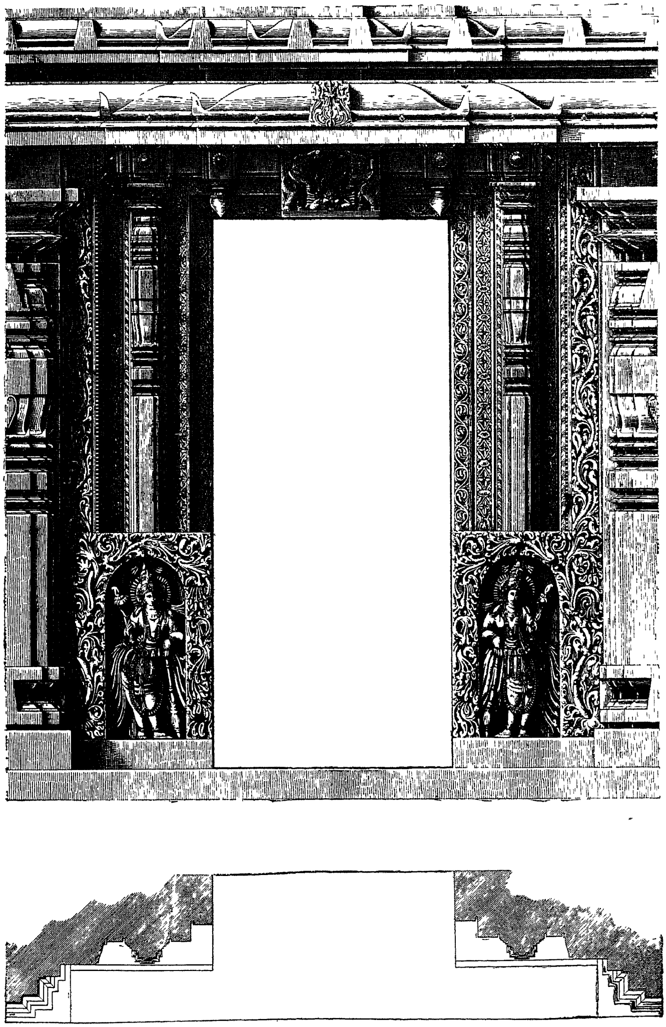
Department of Archæology, Mysore]



1. CEILING IN FRONT OF THE KITCHEN BLOCK—PLAN LOOKING UP, CHENNAKESAVA TEMPLE, BELUR (p 23).



2. CEILING IN FRONT OF THE KITCHEN BLOCK—SECTION, CHENNAKESAVA TEMPLE, BELUR (p 23).



DOORWAY LEADING TO THE VASUDEVA POND, CHENNAKESAVA TEMPLE, BELUR (p 23).

Department of Archaeology, Mysore]